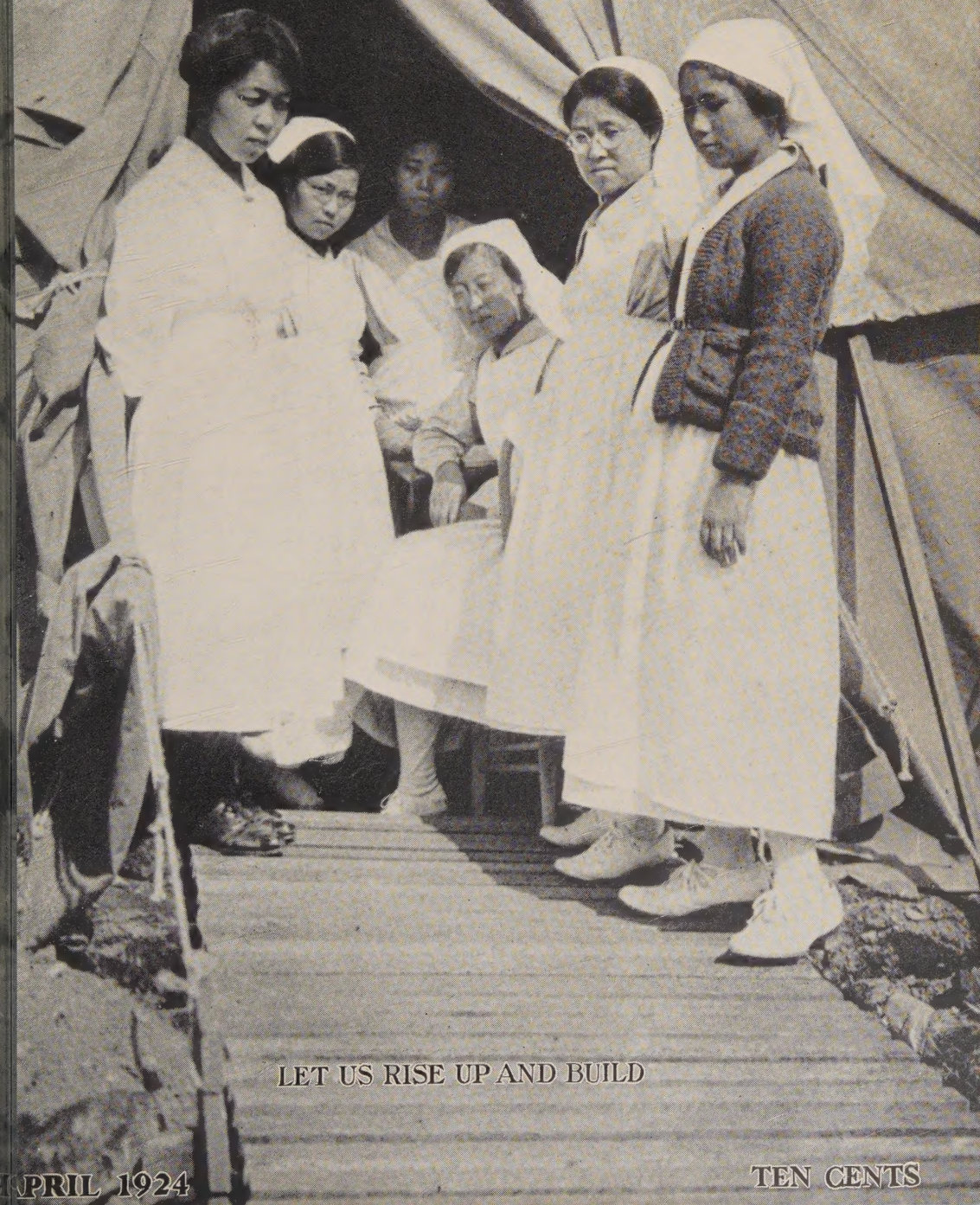


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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

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# An Easter Message to the Church

From the President of the National Council

THE message of Easter is above all things a message of hope, of confidence, of courage. No imagination of ours can picture the disappointment, the despair, of the disciples on the evening of the first Good Friday. Certainly, as St. Luke tells us, "They were troubled and were sad."

AND when slowly but surely the fact of the Resurrection became clear to them and they saw with their own eyes and heard with their own ears the Person and Words of the Risen Lord, "they worshipped Him and returned to Jerusalem with great joy." And that joyful confidence, that Blessed Hope, as St. Peter calls it, has by the power of the Holy Spirit, given the Church faith and courage to win all her victories over human doubt and human failure and human inefficiency in teaching and government. As St. Paul said (Rom. V, 3) "We rejoice in our tribulations, knowing that tribulation worketh steadfastness and steadfastness approvedness, and approvedness hope, and hope putteth not to shame, because the Love of God hath been shed abroad in our hearts through the Holy Spirit."

THEREFORE the Easter commemoration will remind us that our Lord never promised that the challenge of His Gospel would be popular or that men would generally accept the teaching of the Church without doubt and question. As His life was a life of conflict with misconception and misrepresentation, so must the Church ever be prepared for opposition and contradiction—and the louder the clamor is the more certain is her life. Her most dangerous enemy is an attitude of indifference on the part of her enemies and a condition of complacent self-approval on the part of those who call themselves her friends.

ST. JOHN, with inspired genius, tells us "there was war in Heaven": and that means that the growth of spiritual vision and spiritual power is to be attained not by drifting but by working, not by apologies and compromises but by courageous assertion of the truth; not by setting up defenses against evil but by courageous advance and attack against the citadels of wrong. It is written that when the multitude "beheld the boldness of Peter and John, proclaiming the Resurrection, they marvelled".

*Reverend J. Gailor*

---



# Let Us Rise Up and Build

## Japan Features in This Issue

Japan Reconstruction Fund Committee's Plan

Why Land in Tsukiji Should Be Held

How Emergency Relief Fund Was Spent

Statement by Col. William C. Procter, National Chairman

St. Luke's International Hospital: Past, Present, Future

Why St. Luke's Should Be Rebuilt, by Dr. Teusler

Bravely at Work Amid the Ruins

## Japan Committee Announces Plans

THE Committee appointed by the National Council to have charge of the Japan Reconstruction Fund has been actively at work effecting an organization and devising plans. A national committee of a hundred is being formed, with the Presiding Bishop, Bishop Talbot, and the President of the National Council, Bishop Gailor, as Honorary Chairmen. Colonel Wm. Cooper Procter of Cincinnati is Chairman of the Executive Committee.

It is planned that the effort to raise the Fund shall culminate in an offering of pledges and money to be taken on Sunday, May 25. In the meantime teams will go out to secure large subscriptions for memorials and otherwise. Later, each parish is asked to organize for a canvass for subscriptions of \$10 and upward, to be conducted between May 5 and May 15. A general appeal will be mailed to all the communicants and adherents of the Church and the Church school children about a week before the final. A suitable poster is being prepared and will be sent to

the parishes and missions. A lecture on the earthquake and reconstruction, illustrated by lantern slides, has been offered to all the parochial clergy. There is also a reel of motion pictures, taken in Tokyo, which has been offered to all who have motion picture machines or can rent machines. The plans include, of course, both spoken and printed publicity.

At a meeting of the Executive Committee in the Church Missions House on Monday, March 25, it was resolved "that in making the appeal for the Japan Reconstruction Fund the members of the Church in the mission fields abroad, as well as the Church at home, be given the opportunity to participate and be asked to make their offering to the fund on the same date as the Church at home."

The Committee adopted a resolution that announcement be made that on investigation it had been found possible to provide the cost of all the new land which must be purchased by the use of land now owned in Tokyo known as



the Tsukiji tract, on which the Cathedral, St. Luke's Hospital, schools and other buildings were located. With the possible exception of St. Luke's Hospital these buildings must be reconstructed elsewhere. This means that \$600,000 of the \$3,000,000 required will be provided, thus reducing to \$2,400,000 the amount necessary to ask from the Church.

As to the disposition of the Tsukiji tract, or so much of it as is not used for reconstruction, the Committee issued a statement explaining why the National Council decided to hold this tract for the present.

The Committee received, and approved, a report showing what disposition had been made of the \$500,000 Emergency Relief Fund

At the close of the meeting Colonel Procter issued a statement stressing the imperative need at this time of strengthening Christianity in the Orient and expressing the conviction that the Church people in America will loyally and enthusiastically make possible the reconstruction of the destroyed buildings in Tokyo.

(Resolutions and statements referred to above will be found in this issue).

## Value of Tsukiji Credited to Japan Fund

Total Needed Now \$2,400,000—Land Will Be Held for More Advantageous Market

THE Administrative Committee for the Japan Reconstruction Plan presented the following preamble and resolutions at a meeting of the Executive Committee, and they were adopted:

Whereas: The National Council at its meeting February 20, 1924, adopted resolutions to the effect that an immediate endeavor be made to secure a reconstruction fund of \$3,000,000; that St. Paul's Middle School and St. Margaret's School be built elsewhere than on the Tsukiji property; that the Tsukiji property be held for the present; that any proceeds derived by sale or lease of the Tsukiji property, with the exception of that part of it, approximately one-third, belonging to St. Luke's Hospital, be held subject to the instructions of the National Council through the Department of Missions; and

Whereas: The National Council empowered this committee "by affirmative vote of not less than seven of the original members of the committee, to make from time to time such modification of the plan as presented to the Council as found necessary"; and

Whereas: This Committee is of the opinion that the appeal to the Church should cover only such work as is made vitally necessary by the earthquake and fire and by the need for a well-

rounded and complete educational, medical and evangelistic equipment; and

Whereas: Valuable land is owned or controlled or held on perpetual lease by the Domestic and Foreign Missionary Society or its representatives, the value of such land being sufficient to cover the cost of the new sites made necessary by the decision to move the schools and perhaps the hospital; therefore, be it

Resolved: That in the appeal to the Church for Japan Reconstruction the statement be made that the cost of the land provided for in the plans will be met eventually by use of the Tsukiji property either through lease, pledge or sale, but that purchase of land can be financed out of advances from the Fund pending such lease, pledge or sale, such advances to be repaid and used for the construction of buildings and the provision of equipment when the lease, pledge or sale of the Tsukiji property is consummated.

Resolved: That inasmuch as \$600,000 of the \$3,000,000 required for reconstruction work in Japan will be provided as above, the people of the Church be informed that it will be necessary to raise only \$2,400,000.

Resolved: That a statement be made to the Church as to the reasons why the Tsukiji land must be held for the present.



# Statement From Colonel William C. Procter

## Chairman Executive Committee

### Japan Reconstruction Fund

I HAVE undertaken this work because of my conviction that what the world needs most today is the spirit of brotherhood between nations, and that this must be based upon broad Christian principles.

As a result of the war, Europe is greatly shaken in its faith; and if it is possible at this time to strengthen Christianity in the Orient—and I believe it is, through the practical efforts which the Church is putting forth there—it is the commonsense thing to be done, especially by the people of America.

Japan was first opened to the world by an American—Commodore Perry—in 1853. Within a few years the missionaries of the Episcopal Church were at work there, and since that time have been building toward the ideal of Japan as a Christian nation. The policy of the Church has been consistent in that the teaching of the Gospel must be accompanied always by tangible evidence of what the practice of the Gospel means. This was the reason for the foundation of that great institution known throughout the Orient as St. Luke's International Hospital, which

stood in a fine group of buildings which included Holy Trinity Cathedral and the educational institutions.

Six months ago it was reduced to a mass of ruins; today it is a collection of barracks, tents and temporary struc-

tures; tomorrow it must be a massive building of reinforced concrete, able to withstand fire and earthquake, to minister to the needs of the poor and the afflicted, and, above all, able to testify to the fact that Christianity is a religion of service and has no limitations of nation or race. With the destroyed churches and educational institutions rebuilt in Tokyo, and St. Luke's working in coöperation, we shall be playing no small part in the

world-wide task of restoring the peace and tranquillity so needed in the world.

I am convinced that the Church people in America will loyally and enthusiastically make possible the reconstruction of their destroyed buildings in Tokyo. It is an opportunity at once to spread Christianity among the Japanese, and, at the same time, to strengthen the ties which already bind the two nations. I am glad to have an humble part in this practical effort.



COL. WM. COOPER PROCTER  
*Chairman Executive Committee*  
*Japan Reconstruction Fund*

*Wm Cooper Procter*



# Why Land in Tsukiji Should Be Held

THE earthquake and fire in Japan on September 1, 1923, destroyed a large part of the material equipment of our Church in and near the City of Tokyo. Insofar as the property in what is known as the Tsukiji district is concerned, the only thing of value that remained was the land. Naturally, the first question to be decided was, "Shall we rebuild on the old sites?" Insofar as the schools and the church in Tsukiji are concerned, this question was almost immediately decided in the negative, as the neighborhood is not well fitted for school work and the church can be of greater service elsewhere. Decision as to the property on which St. Luke's Hospital will be erected has not yet been reached.

This decision meant that new sites must be purchased for at least one church building, the schools and perhaps the hospital, and the natural thing to do would be to exchange the land in Tsukiji for the new property needed for a new church and schools.

For the following reasons such a course of action would be very unwise, if not impossible.

1. Immediately after the earthquake and fire there was thrown upon the staff of St. Luke's Hospital the responsibility of caring for thousands of sick and homeless people. Through the heroic efforts of Dr. Teusler and his staff and the money provided by the Emergency Relief Fund, as well as aid from other sources, Dr. Teusler and his staff have erected a temporary hospital, partly in barracks, partly in tents, and partly in temporary quarters constructed by using parts of the old walls of a number of different buildings, on each of the three blocks. In addition, the City of Tokyo has put up a temporary maternity ward and a children's ward on this property and has asked Dr. Teusler to supervise their operation. Thus St. Luke's Hospital in its temporary form has of

necessity spread over a large part of the land formerly occupied by the hospital, the two schools, the Cathedral, residences and other buildings. The loss of this property prior to the time when the new hospital is ready would destroy this work.

2. The market for real estate in Tokyo has been and is greatly disturbed and prices quoted are considered to be below what property ought reasonably to be worth. Prominent business men and officials of the government in Tokyo whose advice has been available to the Council feel that this property can be sold at a future date at a very appreciable advance over what could be obtained at the present time.

In view of these sound reasons why this property should not be sold at this time, inquiry was made as to possibility of mortgaging the property for an amount sufficient to obtain the new land necessary. Because of present financial conditions in Toyko, which would make it very difficult if not impossible to borrow on this basis, and the extreme rates of interest which would have to be paid in any case, this idea has been abandoned.

The Committee of the National Council, acting under authority of the Council, has therefore determined that no decision as to the disposition of this property by rental, exchange, pledge or sale shall be made at this time, but that an amount equal to the cost of the new land needed will in some way eventually be provided by means of the Tsukiji property, and that in the meantime contributions to the Japan Reconstruction Fund, not otherwise designated, may be used for the purchase of the new sites, with the distinct understanding that any such payments are to be considered as advances only and are to be repaid as needed to the fund for reconstruction of buildings and equipment.



# How the \$500,000 Japan Fund Was Spent

## Official Statement Covers Emergency Work Done for the Churches, Schools and St. Luke's Hospital

THERE was received for the Emergency Relief Fund up to March 20, 1924, the sum of \$526,405.26. Disbursements and allotments have been made under the supervision of Bishop McKim. In accordance with his requisitions a total of \$460,000 has been forwarded to Japan. The balance of the Fund has been retained in this country to meet payments necessarily made here.

The Fund will not be entirely expended for a year or two, or perhaps longer, as the aid now being given for the support of the pastors of Japanese congregations and for the maintenance of our institutional work must continue during the process of reconstruction. The following allotments and disbursements have been made

1. Allotment for the support of Japanese clergy, teachers, doctors, nurses, etc.	\$116,820.00
Prior to September 1st, 1923, these workers were supported wholly or partially by the congregations and institutions they served. The earthquake and fire greatly reduced their earning and giving capacity.	
2. Expenditures for emergency repairs to safeguard property	5,603.87
3. Allotments for temporary buildings for shelter and worship	40,000.00
4. Expenditures to reimburse Japanese and American workers for personal losses, clothing, household effects, etc.	55,199.12
5. Allotment to St. Luke's Hospital for barrack buildings to be used for three or four years and for equipment, exclusive of X-ray equipment.	100,000.00
6. Expenditures on account of St. Luke's Hospital X-ray equipment, from gift designated for the purpose.	8,740.94
7. Advance to Christ Church, Tokyo, for purchase of land,	

the amount to be repaid to the American Church Mission in annual installments through ten years.	10,000.00
8. Allotments to St. Paul's University for repairs on buildings (not including chapel and library).	60,000.00
This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
9. Allotment to St. Margaret's School for land, temporary buildings and equipment.	100,000.00
Of this amount \$50,000 will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
10. Expenditure for land as site for new church and parish house to be used by the Japanese and American congregations formerly worshipping in Trinity Cathedral.	55,000.00
This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
11. Expenditure for bringing missionaries to this country because of lack of housing in Japan	2,795.00
12. Printing, postage, cables, travel, miscellaneous expenses	3,562.28
	<hr/>
	\$557,721.21

Of the foregoing items, it is expected that returns will be made to the Emergency Relief Fund from the Reconstruction Fund, when available, as follows:

Item 8—St. Paul's University	\$60,000
" 9—St. Margaret's School	50,000
" 10—Aoyama Church	55,000

The amount refunded will be used to meet such further payments for the support of workers, maintenance of work, repair of buildings, etc., as may be necessary during the process of reconstruction. The unexpended balance, if any, will be transferred to the Japan Reconstruction Fund.



## Let Us Rise Up and Build

In addition to the money which actually passed through the Treasury of the Council, many hundreds of dollars were sent directly by personal friends to our missionaries in Japan for relief work. Thousands of other friends joined in sending packages containing a vast variety of emergency supplies, especially clothing. Bishop McKim had received approximately 1,000 packages up to the time he left Japan on January 22nd. Members of the Church Periodical Club sent nearly 3,000 books of general reading besides some most valuable volumes for the medical library of St. Luke's Hospital.

The aid given to the Church's work was by no means confined to what came

from the United States. Japanese Churchmen in other dioceses hurried to the aid of their fellow countrymen with contributions of approximately \$13,000 in money. Hundreds of kimonos and futons (quilts) were quickly made and shipped to Tokyo. The girls of St. Agnes's School, Kyoto, made about 500 garments.

The Imperial Government was most sympathetic and helpful. The city of Tokyo has assisted in the work of St. Luke's Hospital by providing five barrack-type buildings. Through its President, Prince Tokugawa, the Japan Relief Association, a civilian organization, has given \$12,500 to aid St. Luke's Hospital in relief work.

### Bravely at Work Amid the Ruins

**J**UST three months after the earthquake a fragment of the congregation of St. John's Church, in the Asakusa ward of Tokyo, gathered to hold a memorial service for the seventeen members who had perished in the great fire. St. John's was one of the most beautiful of the places of worship in the city and had been consecrated the previous year under the most promising auspices. It was beautiful St. John's no more, however. First the earthquake shattered its walls, and then came the fire, which left it a charred and broken shell. Nothing remains of it now but four badly cracked walls, through the windows of which brilliant sunlight played today upon a scene unique in Church annals.

The spirit of these native Christians is undaunted. They had cleared away with bare hands the wreckage from the interior of the edifice, and erected within the enclosure a brown army tent, with a simple altar of pine boards over which they draped purple calico; they dug from the ruins the fire-whitened communion service and reburnished it; and within this enclosure Bishop McKim celebrated the Holy Communion for forty friends and relatives of the seventeen who perished.

Churchmen who scoff at missions could not have looked upon this simple scene without conviction stealing over them. Those who doubt regarding the future of the Church in Japan, beholding, would have taken renewed hope. Outside were blackened walls. Inside a great scar where the altar had stood marked the spot from which the reredos had been torn by the first earthquake shock. All about were heaps of rubbish; one had to scramble over bent and twisted tin and iron, shattered glass, charred timbers, to get into the tent. To the left, behind a sheet of tin, Bishop McKim, Dr. Correll and the Rev. P. C. Daito, the faithful rector of St. John's, robed for the service.

That scene within the tent defies adequate description. It was the spirit more than the picturesque surroundings which typified it. But one light burned; the tent was crowded far beyond its capacity. Upon this spot where, in musical tones, the Communion Service was recited in Japanese, the fire raged at its greatest fury. The earthquake did its worst. Those who worshiped knelt in the ashes of what had been. The words of Bishop McKim came forcibly to the minds of those worshipers, "All gone but Faith in God."





THE FIRST STAGE OF ST. LUKE'S HOSPITAL, TOKYO

*With one nurse and one assistant Dr. Teusler began work in this small dispensary in 1901*

## St. Luke's International Hospital

Something of Its Founder, Its Heroic Past, Its Hopeful Present and Future  
of Convincing Christian Service to All Japan

*By William Hoster*

IN 1914 a gift of \$25,000 was tendered by the Imperial Japanese Government for the Fund to enlarge St. Luke's. To Viscount Goto, who made the tender, Dr. Teusler said:

"You must remember that in giving this money you are giving to enlarge the work of a Christian institution; for our purpose is to spread Christianity." To which Viscount Goto replied:

"Yes, doctor, and that is the reason we are giving you the money. We want it to remain a Christian institution."

This is the unique and distinctive character of St. Luke's International Hospital which is always to be borne in

mind by the Christians of America.

It was ten years ago that this significant exchange of sentiments between Dr. Teusler and Viscount Goto occurred. In the interim the attitude of the Japanese Government toward St. Luke's has undergone no change. With the hospital in ruins following earthquake and fire, the same Viscount Goto, now become a member of the Imperial Cabinet, has written to Dr. Teusler in these words:

"As Home Minister and President of the Board of Reconstruction, I would sincerely welcome the rebuilding of St. Luke's and the extension of its services to the people of Japan.

## Let Us Rise Up and Build

The needs of our suffering people are very great, and the sooner you open your doors to receive them, the deeper will be their gratitude."

### "In a Class by Itself"

Came then Christmas Day of 1923, when Viscount Goto, in conversation with Dr. Teusler and Dr. Wood, repeated this request. Asked whether there was danger of the new St. Luke's competing with hospitals under Japanese management, he made the prompt reply:

"Not the slightest. St. Luke's is in a class by itself. It is most important that Tokyo, and indeed all Japan, should have the object lesson of such a hospital as St. Luke's."

Here at St. Luke's East and West meet through that touch of nature which makes the whole world kin. At the gateway which formerly opened into St. Paul's Middle School, beyond which, to the Sumida River, the fires of September 1 swept the Mission Compound bare, the flags of Japan and the United States float side by side.

Beneath them nestles a constantly expanding group of tents and shacks, which represents St. Luke's risen from its ashes and visualizes to the Orient the message of the Christ in Whose Name its works of mercy are performed. There are other hospitals in Tokyo and throughout Japan, but this is the glory of St. Luke's: It is the only Christian hospital in the city, and all paths lead to Tsukiji and all races and creeds pay tribute to it—the medical skill and the statesmanship of Japan alike, the rich and the poor, native and foreign. From every section of the Empire, as well as from Singapore and Java, Hongkong, Manchuria and Korea, the afflicted come for its ministering care. Japanese and American physicians and nurses, and the nations of the world, through their diplomatic representatives in Tokyo, contribute to its support. It stands at the crossroads of the world, and is not

alone Christian but international in the truest sense of the term.

### Dr. Teusler the Founder

We go back to the closing days of the nineteenth century for the beginnings of St. Luke's. Dispensaries were organized and abandoned as early as 1884; but it was not until the spring of 1900, when Dr. Rudolph B. Teusler, a young physician of promise from Richmond, Virginia, arrived in Tokyo, that St. Luke's Hospital took definite shape. The first St. Luke's was a one-story shack of Japanese construction, badly run down; its equipment some blankets and antiquated beds.

Dr. Teusler's high professional standards could not tolerate such conditions. He closed up the institution and sold the equipment to a Japanese who bid \$25 for it. Dr. Teusler says he has always been sorry for the purchaser. For a year the doctor devoted his energies to learning the Japanese language and studying the needs of the situation. Then he began work in a modest building with twelve beds, a nurse and an assistant.

Two years later the first real hospital building was opened. By 1904 its expanding work made enlargement necessary, following which its progress was constantly upward, until, in 1914, the stage was reached where an absolutely new home with modern hospital equipment was necessary to meet the constantly increasing demands which were being made upon it. This striking fact is to be noted in connection with St. Luke's steady growth, that, almost from the beginning, save for the salaries of the staff, which were paid by the Board of Missions, St. Luke's earned and paid its own expenses, and continued to do so until the earthquake of September 1. This was made possible by the rule which Dr. Teusler imposed upon himself and his staff, who were employed on a full-time basis, that all fees earned by them for professional services were turned in for the use of the hospital. They subsisted, in short, on their sal-





THE SECOND STAGE OF ST. LUKE'S HOSPITAL, TOKYO

*In twelve years the hospital had grown to these proportions, with eighty beds, thirty trained nurses and ten Japanese physicians*

aries as missionaries, and the profits from their skill were directed to the advancement of the cause in which they were enlisted.

It thus came to pass that the year 1914 found St. Luke's with a commodious four-story building and an equipment of eighty beds, with a corps of thirty trained nurses and a staff of ten Japanese and three foreign physicians. Included in the equipment was a dispensary caring for 150 patients daily.

### Is Officially Recognized

Official recognition had already come to the hospital in the shape of a scroll from the Imperial Household, bearing the following inscription:

Presented to  
St. Luke's Hospital  
Tokyo

The hospital has striven for many years saving the poor and in excellent works of charity. You are charged to continue these beneficent deeds, and with the ever-increasing mercy good results will come.

To applaud your merit this document is given in accordance with the will of

**HIS IMPERIAL MAJESTY**

February 11th,  
44th year Meiji.

The Minister of the Imperial Household—Baron Tosuke Hirata.

At about the same time the Department of Communications, one of the largest of the Government agencies, made St. Luke's the official hospital for its thousands of employees. During all this time, too, St. Luke's had won its way to the confidence of the people of Tokyo and had become as well the haven of all the foreign residents of Tokyo who needed medical or surgical care and attention. Dr. Teusler became by official designation a member of the American Embassy staff. We find the British Ambassador declaring that St. Luke's "had been an absolute blessing to the British Embassy and the British community," and Baron Frankenstein declaring that he would support any plan for St. Luke's "with all my heart, and I wish the promoters the greatest success, which they highly deserve."

### Planning a New Hospital

The demands upon it had grown far beyond its capacity, and as an indication of the high place which this Christian institution had won for itself with the Japanese Government and people,

## Let Us Rise Up and Build

in September, 1914, Count Okuma, Premier of Japan, invited to a luncheon at his official residence in Tokyo forty of the most prominent men in the Government, professional and business circles to discuss with him Dr. Teusler's plan to build a new St. Luke's. Attending this luncheon, besides the Premier, were Viscount Goto, Baron Sakatani, the then Mayor of Tokyo; Dr. Nitobe, Mr. Ozaki, Minister of Justice; Dr. Ikki, Minister of Education; Baron Mitsui, Professor Aoyama, dean of the medical faculty of the University of Tokyo, and other distinguished visitors. They formed a council, of which Count Okuma assumed the presidency, which charged itself with the task of securing contributions from Japanese sources for the proposed new plant of St. Luke's, which now, for the first time, assumed the title of International Hospital. As a result of this effort the Japanese Emperor contributed from his private funds the \$25,000 heretofore referred to, and a further sum of \$50,000 was secured from the Japanese people generally.

Further progress on the plans for a new St. Luke's was interrupted by the outbreak of the World War. Its international character was demonstrated in this crisis. Dr. Teusler having been made Red Cross Commissioner with the Allied Armies operating in Siberia, St. Luke's became the base hospital for these forces, and rendered exceptional service in this capacity through the war. With the signing of the Armistice, plans for the new plant of St. Luke's International were again taken up. With funds contributed by Japanese themselves and from sources at home and by the National Council, Dr. Teusler advanced his project to the point where a splendid tract of land in the Tsukiji section facing the Sumida River was bought. Plans for the new structure were prepared and work on the foundations for the new St. Luke's International Hospital was begun. These foundations had been completed and there was, apparently, clear sailing

ahead when the earthquake of September intervened.

### Plant Completely Destroyed

The Church and the world are aware of the complete destruction of old St. Luke's as well as of the heroic service rendered by its staff in that disaster. The story of the preservation by the staff of the patients entrusted to their care in the foundations of the new hospital, while fire raged all about them through that night of terror, forms a glowing page in the hospital annals of the world. In the events of September 1 St. Luke's vindicated its existence a thousandfold, and if it had nothing else to its credit, the reconstruction of St. Luke's on a broader and grander scale would be warranted as a monument to the service which it rendered.

How the staff accepted refuge afforded by the Methodist School, after its task at Tsukiji had been heroically discharged, how it immediately opened an emergency hospital in this refuge, and how Dr. Teusler secured, through the generosity of the United States Government, the immediate dispatch to Tsukiji of a field hospital unit has already been told. Back in the early days a son was born to a military attaché of the American Embassy in the then modest building of old St. Luke's. Twenty years later, when the earthquake had leveled the hospital to the ground, it became the happy privilege of the former military attaché, now General John J. Pershing, as acting Secretary of War in Washington, to sign the order assigning this hospital unit to the uses of St. Luke's.

### Beginning the Rehabilitation

One finds it difficult to depict in words the zeal and activity with which those devoted workers of the Church went about the task of restoring their hospital to meet the pressing need. The earthquake occurred at noon on September 1. By September 6 an emergency hospital had been opened by St. Luke's staff at the Methodist School.





THE THIRD STAGE OF ST. LUKE'S HOSPITAL, TOKYO

*During the ten years between 1913 and 1923 St. Luke's continued to grow in its service to the community. During the war it was used by the Allied Armies as a base hospital. A training school for Japanese nurses and free clinics for baby welfare were among its activities. On September 1, 1923, earthquake and fire obliterated St. Luke's. Nevertheless, in tents and shacks, the hospital continues to function*

The ruins had scarcely cooled when they were at work clearing the debris for the detail of army officers and enlisted men dispatched from Manila with the field hospital unit, which by September 9 had been set up and was ready for service. Complete with every modern requirement—ward tents, wall tents, tents for dispensary service, for laboratories, mess tents, bath tents, a warehouse tent, field kitchen, portable X-ray outfit, operating tent, tents for nurses and servants, a complete supply of medicines and operating instruments—all were in readiness by September 15, when the patients in the emergency hospital at the Methodist School were evacuated to the new tent hospital at Tsukiji, set up amid the ruins of our splendid mission plant. So complete was this canvas hospital that three days after it had been put in operation a Japanese physician reported to Dr. Teusler that but one thing was lacking in the equipment.

"What is that?" demanded the doctor.

"The laboratory tent has no guinea pigs with which to conduct experiments," was the reply.

Manifestly, however, all this was only temporary, Dr. Teusler was looking ahead. Winter was coming on. He seized upon what remained of the old walls of St. Paul's Middle School, put a roof over them, patched up the torn and vacant spaces and turned the whole into a presentable building where the nurses could be housed during the winter, with provision for the nurses' school, dining room, kitchen, baths and an office for administration purposes. Next he turned to the foundations of the dormitory of the old Divinity School, the jagged walls of which he spliced with American pine, and a roof was thrown over all, and three charity wards for the shack hospital at which he was now aiming blossomed forth. Attesting its faith in St. Luke's and emphasizing its desire that the hospital facilities be made available without delay the Japanese Government was working in close co-operation with the

doctor. It furnished the material with which the nurses' school was reconstructed. Next it set up for him the little community hall in which all the social and religious activities of the compound centered. Here, it may be noted, the regular meetings of the Tokyo Medical Society are to be held; the religious services for the staff are to be conducted; here Miss Nellie McKim's Sunday school meets, and the refugee dances are held.

### Directs Milk Distribution

Before the earthquake the municipal authorities had discussed with Dr. Teusler plans for a series of free milk stations which were to be financed by the city in various sections and administered under the direction of St. Luke's staff. Now they came upon the doctor suddenly with a request that these stations be opened immediately to meet the dire need created by the earthquake. Dr. Teusler threw open a tent at the entrance to the hospital and overnight started the first of these milk stations as a demonstration centre. Within a week, under the supervision of Dr. Daito, of St. Luke's staff, more stations were opened in Ueno Park. Thirty of them are now in full swing in various parts of Tokyo under the joint auspices of St. Luke's and the municipality.

Those were days of flux and change at Tsukiji. With Bishop McKim and Dr. Teusler working hand in hand and the Church and the Japanese Government co-operating at every turn the tent hospital functioned as efficiently as a like institution of concrete or marble, the while the shack hospital began to take definite shape. First a one-story barrack 100 by 30 feet was erected, in which two operating rooms and a dozen rooms for private patients were available. Through the generosity of the Philadelphia Emergency Relief one of the most complete X-ray outfits in the Orient arrived and was installed in this new barracks, under the direction of Dr. Kibby. When the writer left

Tokyo late in December five of these hospital barracks had already been erected, the patients had been removed into them from the tent and the foreign nurses were comfortably housed in the Middle School Building which Dr. Teusler had made over for the purpose. Meanwhile, Dr. Teusler was pushing work on the remainder and there was fair promise that by early spring the entire temporary St. Luke's would be set up as illustrated in the accompanying photograph.

This shack hospital, in so far as is possible under the conditions, will be complete in every detail. Enough has been told of its nature to indicate the manner in which Dr. Teusler has met the emergency. At every turn he has had the co-operation not only of Bishop McKim and the Church at home, but of the Japanese Government as well, which has generously supplied him with timber and other building materials, with labor and water and lighting facilities, and in various other ways has manifested appreciation of the value which it attaches to the International Hospital. As this article is written in the latter part of March, cable advices from Dr. Teusler announce a further contribution to the Hospital Emergency Fund of \$12,500 from the Japanese Disaster Committee, a voluntary Japanese civilian organization.

### The Problem of the Future

But, at best, this shack hospital is only temporary. The efficiency of the buildings of which it is composed is limited, at the outside, to three years. The problem of the future of St. Luke's, therefore, is one of immediate concern. Elsewhere in this issue of THE SPIRIT OF MISSIONS Dr. Teusler himself sets forth the needs of the future. Here is an institution whose primary purpose is the spread of the doctrines of Christianity. Recognized and accepted as a Christian institution, it has behind it a record of almost twenty-five years of steady growth and increasing service. Making no distinc-



## Let Us Rise Up and Build

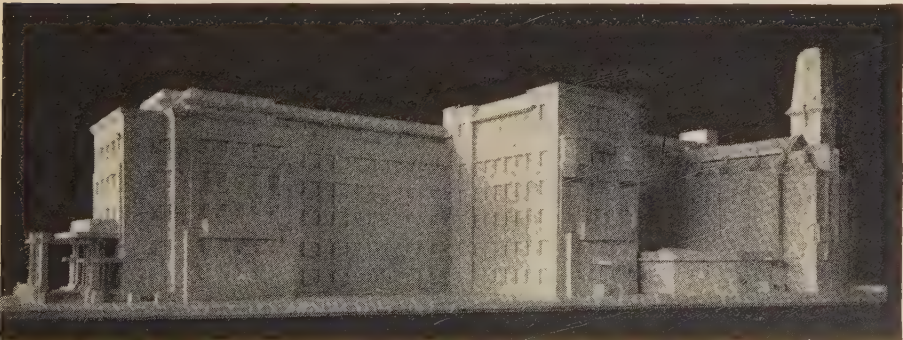
tion as to race or creed in the pursuit of its mission of mercy it has won a high position off there at the crossroads of the world. It has stood for many years as the only hospital in Tokyo, and indeed in all of central and northern Japan, where Europeans and Americans, as well as Japanese, could be properly cared for. It is the only hospital in Tokyo that has gone beyond the point of a place where disease is treated, and has entered broadly upon the study of preventive medicine; it has established a modern training school for nurses, which has never before been done in Japan and is annually sending to various parts of the Empire hundreds of young women equipped with the special training necessary for the proper treatment of the sick. It is the only hospital in Tokyo that is conducting post-graduate work for physicians along modern lines. The most noted physicians and surgeons of Japan are glad to serve in a consulting capacity in the work of St. Luke's, as the Japanese Government likewise has given practical demonstrations of the value it attaches to the institution by the manner in which it has co-operated in a score of ways in promoting Dr. Teusler's plan.

Just now, with St. Luke's little more than a shell of the former institution, the Tokyo administration has invoked its assistance in the very vital work of maternity and child welfare, wards for which the Government has established under Dr. Teusler's direction in the shack hospital at Tsukiji.

"The establishment of this hospital is really indispensable to our community," said former Premier Okuma, "and will not only prove of the greatest value to all foreigners living in and passing through the East, but it will directly assist in a practical way international friendship and amity. The past work of St. Luke's Hospital has already proved invaluable to our own people as well as to foreigners, and it is only a matter of course that we as Japanese should come forward to do our part in establishing this great work. After careful investigation and mature deliberation, I stand before you pleading for your assistance in this cause for suffering humanity, and for the advancement of medical science and learning both in the Occident and in the Orient."

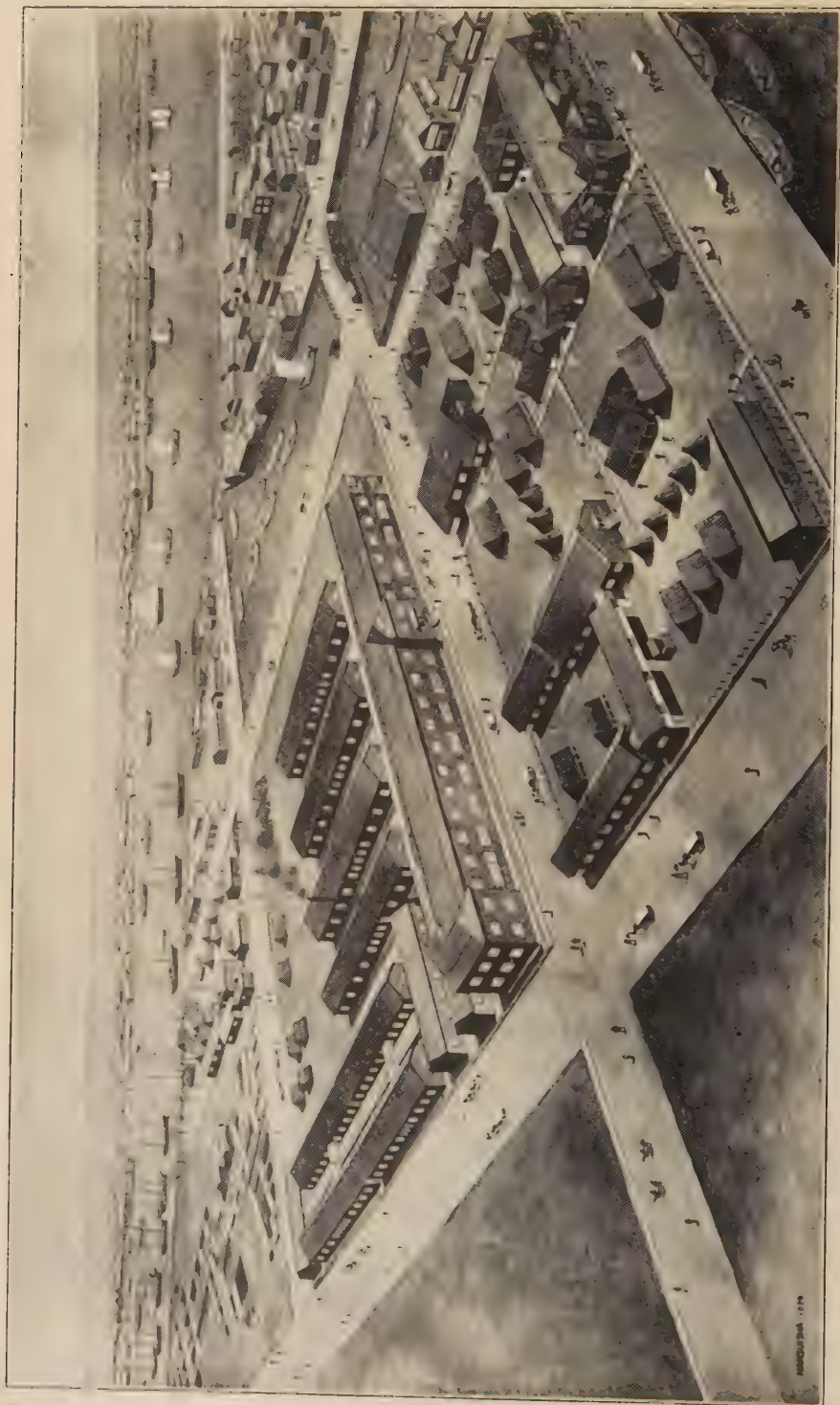
Viscount Goto's plea for the immediate rebuilding of St. Luke's echoes the eloquent plea of Count Okuma.

## "Let Us Rise Up and Build"



"LET US RISE UP AND BUILD" ST. LUKE'S HOSPITAL LIKE THIS

*Had it not been for the earthquake, the new St. Luke's Hospital would have been well on its way to completion by this time. This photograph of the model made from the architect's plans shows the building as it will appear when finished*



BIRD'S-EYE VIEW OF ST. LUKE'S INTERNATIONAL HOSPITAL

*In the foreground are the barracks and United States Army tents used for the emergency hospital; the dormitory for nurses; milk station for undernourished children and the Community House. The central block shows semi-permanent frame buildings now under construction, to be completed by June first. The third block shows foundations of the new St. Luke's Hospital at the time of the earthquake*



# Why St. Luke's Hospital Should Be Rebuilt

*By Dr. Rudolf B. Teusler*

Founder and Director, St. Luke's International Hospital, Tokyo

ST. LUKE'S International Hospital has never had such an opportunity as is now presented, not only to meet a vital emergency but to play a leading part in the reconstruction program for hospital and medical education here in Tokyo.

If we take advantage of these opportunities during the next two or three years and show ourselves ready and willing to cooperate with the municipal and government authorities, we can win for the hospital a position which would have been impossible under the old conditions.

When I was in America last September, immediately following the earthquake, I was deeply impressed by the generous support promptly accorded by the American people to the appeal for aid. This was to meet an emergency. We, who are in daily contact with the situation here, know that even more important than meeting the emergency is the necessity for carefully worked out plans, well supported, for the rehabilitation of the city. The emergency period is already passing and, although there will be considerable suffering before the summer months, yet everyone's mind is turning now to plans for permanent reconstruction in Tokyo. Our barracks at St. Luke's will take

care of our needs for one or two years or even longer, but if the hospital is to be put on its feet it is essential that funds be provided for permanent building and that we make our plans during the coming months to start the new hospital within a year.

## Funds Needed Promptly

Under these circumstances I feel that it is not possible too strongly to urge upon the Church the importance of promptly placing at our disposal the funds necessary for beginning work on the new St. Luke's. The position the hospital has already won in public esteem, the support accorded it by Japanese officials and leading physicians and sur-

geons in Tokyo and its recognized standard as an expression of international friendship between Japan and the United States is the surety for this statement.

It is not necessary for me to recount the history of St. Luke's. The Church knows how, from very humble beginnings in 1900, it had attained a commanding position in the Orient when, in September of last year, it was completely destroyed by earthquake and fire. This growth in itself is sufficient evidence of the need which St. Luke's supplied in a material sense. Spiritu-



RUDOLF B. TEUSLER, M. D.

ally also, I think it will not be denied that through force of the Christian example which it has set, St. Luke's has been an invaluable handmaiden to the Church in the spread of Christian civilization in Japan during the past twenty years; and I may add that if, in the past, paraphrasing Bolingbroke, it has stood for Christianity teaching by example, how much greater a factor will its immediate reconstruction make it in the future, when all eyes are turned toward it and ever-increasing demands are being made upon its present meagre resources?

## Reasons Without Number

Reasons for the immediate reconstruction of St. Luke's might be multiplied almost without number. In the past it has had the earnest support and coöperation of the Imperial Government as well as of the municipality of Tokyo. This support has been of the most practical character and includes funds from the Imperial Household as well as from the great body of the Japanese people. When the fire which followed the earthquake of September 1 laid St. Luke's in ruins, during which ordeal the staff rendered such heroic service that not one of the patients entrusted to them suffered, and we faced the problem of the future, any doubt as to the course to be followed was dispelled by the official communication from the Viscount Goto, Home Minister in the Yamamoto Cabinet, expressing "deep appreciation of the promptness that you and your staff showed in erecting an emergency hospital and restoring your services to the people of Tokyo." And adding: "As Home Minister and President of the Board of Reconstruction, I would sincerely welcome the rebuilding of St. Luke's and the extension of its service to the people of Japan. The needs of our suffering people are very great and the sooner you open your doors to receive them the greater will be their gratitude."

Supplementing this request that St. Luke's be rebuilt at once, the Government has coöperated with us in every

way during the emergency period. While we were operating the tent hospital which was furnished through the generosity of the United States Government, the Tokyo Municipality called upon us to take over supervision of the thirty free milk stations which are now in operation throughout Tokyo; they made it possible for us to put up the little community house in which the activities of the Tsukiji District now center; they have financed the construction of five of the fifteen barracks of which the temporary St. Luke's will be composed; they have made available for us water supply, telephone and electric light service, and at their special request two of the barracks which have been donated for our use are to be given over for maternity and child welfare work which St. Luke's is undertaking at the city's request.

The Community House has now been turned over to the Social Service Department of Tokyo for frequent meetings of their different committees connected with the organization of city work. In addition to this we have been asked to allow the city to put up in connection with the community house a building where public hygiene and child welfare can be demonstrated.

## Must Be Made Modern

There is clear indication in all of this of the useful and necessary work that St. Luke's Hospital is doing in Tokyo, and of the official recognition by the Japanese authorities of this fact. The point is that the authorities are increasingly turning toward St. Luke's for guidance and suggestion, especially in planning their social service and child welfare work; and, if we can meet them half way, within the next year or two we shall be able to play a very important part in the shaping of the policies, and having intimate contact with the social service work which embodies a very large part of their plans for the new Tokyo.

In view of these facts I have heretofore sought to make clear to our friends the importance of making St.



## Let Us Rise Up and Build

Luke's a first-class, modern institution, and of the failure which would be inevitable if the plans for the new hospital were not carried out. This is even more true today. The new and greater Tokyo will include many modern buildings and, for St. Luke's to hold its position in the van, it is essential that we build a hospital along thoroughly modern lines and build it promptly. Until the present, St. Luke's has been largely a demonstration of American medical methods. From now on we must concentrate more and more in making it a teaching institution for the betterment of standards of nursing in Japan and for post-graduate medical study in the wards and laboratories of the hospital. Both of these departments of modern methods are very much needed in Japan and neither of them can be presented without the facilities of a thoroughly modern hospital and dispensary, together with the laboratories, quarters for nurses and doctors, and housing for the members of our staff. St. Luke's to command the respect of the Japanese people and to hold its leadership must be outstanding, not only in its buildings and equipment, but in its whole position with regard to the ministration of American ideals and American methods in this country.

After twenty-odd years of service

here, our position and prestige are assured for the moment, but we cannot possibly hold this position unless we are given the necessary mechanical equipment, buildings and financial strength.

### Practically Self-supporting

During its long period of service, I feel it is essential to point out that, due to the fact that our staff is largely on a full-time basis, and that all of their earnings while on hospital service are paid back into the hospital for its regular expenses, the institution, save for an appropriation of \$4,750 from the Department of Missions, has been on a self-supporting basis.

The appeal, therefore, which is being made in behalf of St. Luke's is one which I feel should reach both the minds and the hearts of the Christian people of America. With the funds requested in our behalf, plus our present holdings, we will be placed in an independent position with regard to our whole future work. Lacking proper financial backing we will be pushed to one side in the stream of affairs in Japan, and either sink into insignificance or be absorbed into some other modern medical movement which will either entirely destroy or, at the least, blunt the fundamental reasons for our being here.

## Is It Safe to Rebuild?

THE sufficing answer to this question is that the Japanese *are* rebuilding. They are there; the work of the Church among them is no less necessary today than it was before the earthquake; Church duty as well as national prestige require that we shall not withdraw our support from the Christians of Japan in the hour of their adversity. There is nothing else for us to do but rebuild.

One feels the force of this conviction when he stands before the blackened ruins or the gaping spaces in the city of Tokyo, where once were churches, schools and kindergartens, with no ac-

tivity going forward, while all about the Japanese are busily engaged in their work of reconstruction. They know that our missionaries preached there the doctrine of Christianity in the old days before September first and they are watching to see what the Christians of America will do now.

Under proper conditions it will be as safe to rebuild in Tokyo against possible earthquake disturbances, as it will be to continue our mission work in any other part of the world where the work of God must be carried forward in the face of extreme heat and cold and other climatic handicaps.



THE ARMENIAN  
PATRIARCH

## The Young Church of the West Goes to the Aid of the Oldest Church of the East

*By the Rev. Thomas Burgess*

Secretary, Foreign-Born  
Americans Division,

Department of Missions



THE GREEK ORTHODOX  
PATRIARCH

IN Jerusalem, beginning this June, our American Church will be permanently represented. The young Church of the West is sending to the Mother Church of Christendom the offering of a man, a priest, to teach, to advise, to help her rise from her sore trials.

"Come over and help us," is the urgent cry of the Eastern Churches. This is the direct answer to that call. Thus for the first time our American Church will be personally doing the Lord's work in the city beloved by the Lord, where he fulfilled the greatest events of history on the first Good Friday and Easter Day.

The Good Friday offering throughout our parishes this year is asked in part for the support of this new project, which has tremendous and far-reaching possibilities. If our Church people will give the necessary financial support on Good Friday, an adventure for God will be assured.

The Rev. Charles Thorley Bridgeman has been appointed by the National Council for beginning this task. He sails for the Holy Land in May. Mr. Bridgeman will teach in the seminaries of our Sister Churches in Jerusalem, and help train up spiritual leaders for these great Eastern Churches, now so terribly stricken by the war and its results. Such a work will be assistance on the inside, not missions from the

outside. It is the helping the Eastern Churches to help themselves in their own way under their own authorities, not the imposition upon the East of Western ways by means of the establishment of Western institutions.

The Church of England has had for many years its representatives in Jerusalem, with its Bishop *in* (not of) Jerusalem, at the head of the Jerusalem and the East Mission; there is its beautiful Anglican Cathedral of St. George's, its schools and other institutions. The primary purpose of this mission is to reach the Jews, a work now of increasing importance. Bishop MacInnes heartily endorses our American Church's educational plan. His coöperation promises to be a large factor in its success.

For many years, through the Good Friday offerings, the Jerusalem and the East Mission has received substantial contributions from our parishes. By arrangement with Bishop MacInnes and the Mission's American representative, Bishop Garland of Pennsylvania, the Good Friday offering is to be divided and the usual amount sent to the English Bishop.

The new chaplain in Jerusalem has for four years been the Assistant Secretary of the Foreign-born Americans Division of the Department of Missions, and is well known and respected throughout the Church. He has lectured at all our seminaries on the sub-



## Our Church Goes to Jerusalem

ject of the foreign-born, and at the summer schools, besides doing a large amount of field work, writing part of the Division publications and undertaking various delicate and important missions. For the past six months he has also been on the faculty of the Russian Orthodox Seminary in New York. Mr. Bridgeman will be a great loss to the foreign-born work in America. It is because of his proved ability that he has been chosen to be the pioneer of this great new project of the Church.

The supervision of this work for the Council is delegated to the Rev. Dr. William C. Emhardt, Field Director of the Division. It was his study of and report upon the religious conditions in Europe and the Near East that was the direct cause of this new undertaking. Dr. Emhardt, accompanying Bishop McCormick, went to Jerusalem again in January to make the final arrangements.

Bishop McCormick, Bishop-in-charge of the American Churches in Europe, has at the request of the National Council taken this new work of our Church under his jurisdiction.

Coöperating with the Department of Missions, the Religious Education and Social Service Departments of the National Council are planning to take their part in the future of this new fraternal work. More men will be needed as soon as more money is assured.

Besides his seminary teaching, Mr. Bridgeman will occupy a position of diplomatic importance, so to speak, as our accredited representative to our

sister Churches. He must also play an important part in restoring and remaking the whole educational program for the children of the Eastern Churches, thousands of whom are now without schools.

Our Church's pioneer and permanent representative within the Eastern Churches will live in the Holy City among his pupils. He will teach at the Armenian Seminary of the Monastery of Saint James.

The Greek Orthodox Seminary will

also share his labors, but that seminary just now is closed. Its opening depends on the success of the present campaign for "Saving the Sacred Places." The Greek Patriarchate, almost ruined financially by the war, looks to America for speedy relief. Practically all her many schools and charitable institutions have been closed. And the Sacred Places themselves, of which she has been the chief guardian through the centuries, are in sore

danger of sacrilegious dilapidation. The great Church of Russia, long the chief support of the Orthodox Church in Palestine, has been obliged to desert the three hundred schools which she was conducting before the war.

The Armenian Monastery of Saint James, within which is the seminary, stands on the side of Mount Zion. It was spared the fate of destruction which overtook all the Armenian monasteries in Turkey by the timely arrival of Marshal Allenby.

Saint James is the greatest and most



THE ARMENIAN MONASTERY OF ST. JAMES IN JERUSALEM

*Dating from the Seventh Century, It Is Still a Center of Spiritual Life*

permanent of the seventy-odd similar buildings erected during the Seventh Century. The entrance to the monastery shown in the picture is a beautiful archway. The gate is covered with an iron sheet to resist attacks. An Arabic inscription over the gate, given by the Sultan of Egypt in the Fourteenth Century, grants protection and freedom against trespass and persecutions. The great church is filled with valuable ornaments and decorations, part of which are attributed to the Armenian King Hebor of the Thirteenth Century. The walls are covered with pictures of the life of Christ. The throne of mother-of-pearl on the right side of the chancel belonged, tradition says, to Saint James, the "brother of the Lord."

In the part of the monastery separated by a wall from the rest, where lives the Patriarch, there is a great reception room, in which many famous visitors have been given audience. The library contains many thousands of volumes, of which some ten thousand are ancient manuscripts. There are twenty sections in the monastery. In five hundred cells pilgrims and visitors are accommodated, besides those for the permanent members, clerical and lay, and the seminarians. During and since the war thousands of refugees have been received and freely cared for.

Saint James for centuries has been a center of spiritual life and education. Its press has printed numbers of historical works and text-books and the

monthly review, *Zion*. The British occupation brought security and some financial improvement, and a new era of spiritual activity opened.

Now that the Armenians have been massacred or driven from Turkey, the very spiritual integrity of the people is at stake. Their ancient Church is their one undying hope. The Armenians everywhere look now to Jerusalem as the one safe and established haven for the training of their spiritual leaders.

It is for such a cause that our Church is called to give new life and hope to this brave and wonderful race, "the Anglo-Saxons of the Near East." Lord Bryce says of the Armenians: "They have a capacity for intellectual and moral progress . . . a tenacity of will and purpose . . . conspicuous brain power."

The great Greek Orthodox Church equally needs our help in her renewal, and has asked it by the formal request of her Patriarchs, for Jerusalem, Antioch, Constantinople and elsewhere.

The rebirth of Eastern Europe and Western Asia must be spiritual, or it will fail. It must come through the renewal of the Eastern Churches, and this can be only from within. They beg us to help them develop their leaders. Our first answer is about to be given in the city where Jesus Christ died on the Cross and rose again to bring life through His Church.

Pray on Good Friday for a right beginning.

ONE of our most glaring inconsistencies is in the matter of reading material. I visit in many homes. In every home I find at least one daily paper, and generally more. The homes are well supplied with all sorts of fiction and professional magazines. I find periodicals about the latest fashions in women's dress, and the latest recipes for making desserts. But when I look for a Church paper I generally hunt in vain. Our own diocesan paper, which should be in every home, I find in less than half. I rarely find a copy of a

national Church weekly, and as for THE SPIRIT OF MISSIONS, I feel like falling to my knees and thanking God when I find a copy of that.

When I speak about it I am gravely told, "You know we take so many magazines that we really cannot afford to take any more." That is the meaning of that word "afford" with many of our people. Our time, our brain power, our money, goes to all things else first. What is left over, if there is any, goes to God.

—BISHOP ROBERTS.





HOLY TRINITY CHURCH, ZAMBOANGA, EMBOWERED IN PALMS

*This church, surrounded by Mohammedans, has an active branch of the Woman's Auxiliary*

## Round the World With Miss Lindley

### IV.—The Philippines: Among the Moros

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the fourth instalment of her journal.

TO visitors, the Philippine Mission seems to have three divisions, Manila, the Southern Islands and the Mountains. It takes a long time to visit the second and third, but we already know the second is worth taking time and trouble to reach, for when we landed at Manila, Bishop Mosher told us that the boat for the Southern Islands was leaving the next day.

We left Tuesday night, January 8, and thirty-six hours later arrived at Cebu. Cebu will always mean to me a joyful release from a more or less uncomfortable trip. Mrs. Williamson, a daughter of Bishop McKim, is living in Cebu, and no old friend could have treated us more kindly. The day in her hospitable home sent us forth again

to face some more "more or less" comfortable ocean voyaging. This time a night trip brought us to Dumaguete, and our few hours' stay there was made interesting by an inspection of Silliman Institute, a big school under the Presbyterian Board.

The next morning we arrived in Zamboanga and we have had nearly a week in this attractive spot. It's a beautiful place, palm groves down to the edge of the blue ocean, a line of hills across the harbor, beautiful sunsets and lovely moonlight nights and such nice hospitable people. The inside circle comprises our missionaries, a little larger circle our Church people, a larger circle takes in Americans in general, and, not outside, because you can't help feeling

drawn to them, are all the Filipinos and Moros, to say nothing of the Japanese and Chinese.

We have a church, a hospital and a settlement in Zamboanga, and I wish you could have seen them as we did. Some day I want to write an article entitled *Seeing Is Believing*, because I have discovered a new meaning in that phrase; seeing is believing in the Church's Mission. No reading, nor even hearing, is like the seeing. I wonder continually why I didn't know how interesting it all is. I have heard missionary talks, not a few, and have read a respectable number of books and magazines—including THE SPIRIT OF MISSIONS—but not one, nor all of them put together, has given me what these few days of seeing have given.

There is less to say about the church perhaps, because it is easier to imagine that. One of the happy things of these days is to feel at home in the different church buildings. The one most distinctive difference which struck us here was the use of cane armchairs, which took the place of pews. There is a Woman's Auxiliary branch, and a Sunday School which uses the Christian Nurture Series, and there are the same hymns and prayers.

We have three buildings in the group of the Bishop Brent Hospital, the hospital, the nurses' home and the house for the doctor. This last is rented for the present for we have no missionary doctor here. How shall we make the appeal that will bring physicians to our mission hospitals? If they could only see they surely would believe in the greatness of the opportunity.

We have one American missionary in the hospital, Miss Lillian M. Owen. All honor to her! She is superintend-

ent, head nurse and everything else—and a great deal too much else. If when we return home I can refrain from saying what I think about the way we let our missionaries overwork, the silence will indeed be pain and grief to me. Miss Owen's hands don't do all the work, of course. Fortunately she has four Filipina nurses and some "boys". The cook I should think was worth his weight in gold, for he cooks for the hospital and the nurses' home. But Miss Owen's brain must run the whole, sick people, food, grounds and accounts, to name some things, and her spirit must largely make the influence of the place. And that which worries

her is that, because ends must meet, she cannot make the hospital as strong a missionary center as she longs to see it.

Just outside the grounds of the mission is Kawa Kawa, the Moro village. The homes are built on stilts over the ocean connected with land by a narrow board. These Moros are, of course, Mo-

ammedan, and their church is one of these same buildings out over the water. The men and women are interesting and picturesque enough, but the boys and girls are fascinating. Those sturdy brown bodies must enshrine souls as interesting. They would make "good soldiers of Jesus Christ," and please God some day they will! And that this may be, Miss Bartter is working in perhaps slow but sure ways. There is a Moro settlement right at her door. The sign is a brave one and it does not belie the work because the work does not consist of buildings. There are three buildings, each consisting of one room.

Buildings. What does the word suggest to you? Stone, cement, stout wood? If so, then these are not buildings,



MISS BARTTER'S PALATIAL HOME



## Round the World With Miss Lindley

perhaps summer houses would be nearer it. Certainly Miss Bartter's own room might be described so, its floor of planks, with roof of nipa, walls of matting, and the ants have begun their deadly work, so that a good push against the sides would send them out. And since we're speaking of comforts, let me just tuck in the fact that she has running water. That is, the rain runs down from the sky into a big barrel at the back of the house. When a drought comes, as is the case at present, water has to be carried over from the nurses' home.

The dormitory, a larger room not seemingly much better made, serves for schoolroom for day and boarding pupils. Is "boarding pupils" the right expression for fourteen little Moro girls whose parents have been persuaded to let them live with Miss Bartter? This house serves for schoolroom for about forty children, bedroom and dining-room, not kitchen, because that consists of three stones on the ground back of the house. I asked what happened if it rained hard or if any of the boarding school pupils were ill, and I discovered that in the first case the fire was moved to the porch which runs around one side of the house, and in the second that the sick child was put on this porch unless she was sick enough to be sent to the hospital. And by the way, Miss Bartter doesn't sleep in her little house, she is too really the children's mother to do this, she sleeps on that same porch just outside the room where the fourteen little mats which are the beds the chil-

dren use are laid.

It seems impossible not to keep using the phrase "I wish you could have seen." It's true each time, so again I wish all my readers could have seen the school in session. It begins at 7:30, and I was rather proud of being on hand one morning at that hour. The children stood around one of the tables with Miss Bartter at the head; she said a Collect and they all joined in the Lord's Prayer and then in singing *There's a Home for Little Children, Above the Deep Blue Sky*. It was the first time I had heard Mohammedans name the name of Jesus and it isn't possible to put into words all that it seemed to me to promise, for it's only a promise as yet.

"We can't expect to reach the fathers and mothers but we can reach the children of today," said Miss Bartter. "How did you ever begin?" I asked. "Weren't you afraid to have Christian hymns and prayers?" "Yes," she an-



MISS BARTTER, HER FOURTEEN LITTLE MORO GIRLS AND  
HER KINDERGARTEN

## Round the World With Miss Lindley

swered, "and I waited for a few months and then began them. They may not understand much yet but they do know that we ask God's blessing on our work." One or two have been baptized, though perhaps not directly as a result of the school work. One has a pathetic story. A little tot of three, the child of

a Filipino father, can tell you how she saw that father murdered by a Moro, and when the mother visited her child lately Miss Bartter heard her saying, "Remember you are not a Moro, you are a *Christian; a Christian.*" Can't you dream dreams of what that Christian child in a Moro school may do?



CAPTAINS OF THE NINE CLASSES, JUNIOR DEPARTMENT  
CHURCH OF THE ADVENT, BIRMINGHAM, ALABAMA

*They are directing the sale of THE SPIRIT OF MISSIONS during Lent, 1924. Is it any wonder our circulation is going up by leaps and bounds?*

Last Month

## THE SPIRIT OF MISSIONS

Next Month

ONE hundred and thirty thousand copies more than our usual edition were printed in March and have already been sold by the children of the Church Schools. During the first ten days of Lent five hundred new subscribers were enrolled and many expressions of commendation received.

Next month the promise is good for a still more interesting number. Besides the account of what the committee which is at work on reconstruction plans for Japan is doing, there will be many good articles. To mention a few: "Sixty-five Miles From Anywhere" is the story of two white women who are carrying the Gospel message to Indians on the Utah desert; "By Houseboat to Chinatown" will carry you into the interior of China to the town where fine porcelain has been made from time immemorial; "Thla Forniosa—the Beautiful Island" will tell about the missionary work of the Japanese Church. There will be another installment of Miss Lindley's journal on her trip round the world and many pictures.





# Consecrated for the Transaction of "God's Great Business"

*By the Rev. Warren A. Seagar*

FRIDAY, June 8, 1923, marked an epoch in the work of the mission at Nanking, for on that day, before a congregation of more than five hundred persons, the beautiful new St. Paul's Church was consecrated to the worship and service of God.

The events of the day began at nine o'clock in the morning, with a short special service for the dedication of a tablet to the Rev. J. M. B. Gill, who has been in charge of the work at Nanking since its beginning in 1910. Mr. Gill has found it necessary to return to America, where he has become a secretary of the Field Department of the National Council, and the tablet, given by his many Chinese friends in Nanking, hangs in the church which represents his splendid effort on behalf of those whom he came to China to serve. The inscription, which is in Chinese of course, sets forth the achievements of Mr. Gill in Nanking, as represented by the beautiful new church, a parish house, schools for boys and girls and residences for the missionaries. It also testifies to the love

and esteem in which Mr. Gill was held by the people among whom he labored.

No function in China is complete without the band, which uses foreign instruments with more or less success. The Bishop, five Chinese and sixteen foreign clergy, marched in procession, preceded by the band, from the vestry room, around the outside of the church to the main door. After the seals were broken and the door opened by the Bishop, the procession proceeded up the center aisle. The sermon was preached by the Rev. K. T. Chung, who spent the first six years of his ministry in Nanking, on the text, "Wist ye not that I must be about my Father's business?" He said that the church should be looked upon only as a place dedicated to God and His "great business" of saving men's souls through Our Lord Jesus Christ. Following the sermon the Holy Communion was celebrated by Bishop Graves.

The new church is built of gray brick, trimmed with a native stone closely resembling white marble. The altar, pulpit, lectern and font are of



BISHOP GRAVES, PRECEDED BY THE BAND, HEADS THE PROCESSION

the same sort of white stone as is used in the construction of the building. The normal seating capacity of the church is approximately five hundred. The small church which the new one replaces was filled to overflowing with a congregation of less than two hundred, so with the large numbers who attend the services, the new church meets a real need.

The Nanking mission has been in existence only thirteen years, but it now stands among the three largest and

strongest missions in the city, and is growing rapidly. The station is suffering a serious loss in the departure of the Rev. Mr. Gill. His place will be taken by the Rev. W. P. Roberts, who for several years past has been teaching in the Theological Department of St. John's University in Shanghai. The prayer of those who will carry on Mr. Gill's work is that they may devote the same measure of consecrated effort to the future of the station, as he, with God's help, has done in the past.

## "Watch Your Rollers"

*By Lieutenant-Colonel R. N. Stewart, O.B.E., M.C.*

The following account of the moving of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, supplements the article by Dr. Grafton Burke which appeared in the December, 1923, issue of *THE SPIRIT OF MISSIONS*. It is an unsolicited tribute to the good work done, written by an officer of the British army who was making a tour of Alaska and who was the guest of Dr. and Mrs. Burke while the hospital made its journey.

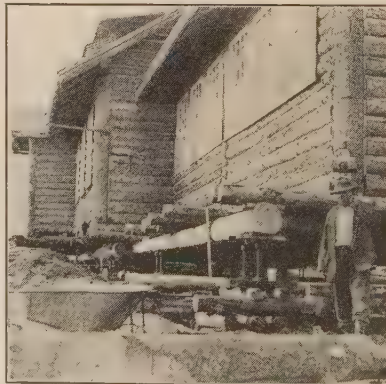
**W**ORK began on the 25th of August by the choosing of the new site. This had, of course, to be in some spot which would make the building permanently secure, and yet not be too far away from the "trail" and from water, as the latter has to be carried by hand from the river—a toilsome task.

A site was chosen about 500 yards back from the bank. A path was then cut through the trees on which to move the building "Dead men" were sunk along the path at short intervals in order to anchor the tractor while drawing the building. The hospital was then raised by means of jacks off the ground and swung around so as to bring it end on with the path cut and prepared for it.

The ground chosen for the path was as level as could be expected, but even so at one point a superstructure had to be built ten feet up from ground level, as it was essential to keep the building on as "even a keel" as possible; otherwise the logs of which it is made would move and thus very serious damage would be the result.

Once the building had been swung around it was then drawn by the tractor over hardwood rollers along the path; this was necessarily a slow business, as the track had to be built up in places as already explained, also there were the usual minor accidents, such as cable breaking, bound to occur in any such mechanical work.

During the whole move the hospital was



THE CONTRACTOR

*Who "watched his rollers" to such good effect that the hospital with patients and staff was safely moved to its new site without loss to life or limb*





THE HOSPITAL IS SAFE IN ITS NEW LOCATON, FIVE HUNDRED YARDS FROM THE  
TREACHEROUS YUKON

*The Frances Wells Harper Memorial Solarium is seen at the left, not quite in position yet*

functioning as usual and its daily routine was uninterrupted, a very creditable record to the staff, which was short-handed in addition.

To be in the building during the move was to experience a curious sensation not unlike that of a ship at sea, given a rather insecure feeling, not, however, sufficient to cause the worst of sailors any inconvenience. Excitement was added when at times the cable broke, as was not infrequently the case, the broken end flying back and striking the wall a violent blow which could be felt as a severe jar throughout the building.

The Indians considered the man who could perform such a task as moving the hospital to be rather more than human, and his preliminary word of command to his gang for a move, of "watch your rollers," has now taken a definite and permanent place in their vocabulary; it is now used, sometimes in apt, but more often in inapt, senses.

The hospital reached its new site in

ample time. The work was completed by September 25th, the weather was excellent, and there was no cause for anxiety.

After the hospital was in place the Frances Wells Harper Memorial Solarium was moved; this being a building composed almost entirely of glass, it seemed impossible for this to be done without damage, and various estimates were made as to how many panes would be broken; even Mr. Nicholson, the contractor, allowed himself three panes. Actually none was broken in the move of 500 yards over very rough going.

The cost of this work has been ten thousand dollars, and those people who have so generously subscribed towards this sum, and those who have carried out the work, have conferred a great boon on the country, as this hospital has benefited the population for many hundreds of miles around, and will now continue to do so. White men and Indians alike are greatly indebted to them.

## Is This Book in Your Library?

ONE of the most valuable books of reference for those who want to be well posted in the work of our Church is the late Julia C. Emery's *A Century of Endeavor*. Beginning with colonial days down to 1921, when our Church completed its first century of missionary endeavor, the little volume is a mine

of information, presented in Miss Emery's lucid style and made readily available by chronological tables and a comprehensive index. Leaders of study classes will find it well-nigh indispensable in their work. Copies may be obtained at The Book Store, 281 Fourth Avenue, New York. Price \$1.50.

# The Good Friday Offering

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## To the Clergy:

For many years most of the parishes have designated their Good Friday Offering for work among the Jews, and the offering has been sent to the Jerusalem and the East Mission under Bishop MacInnes through Bishop Garland.

More than a year ago the National Council was requested by the Eastern Orthodox Patriarch of Constantinople and Antioch and by the Armenian Patriarch of Jerusalem to appoint chaplains to assist in guiding the educational movements within their seminaries, and Bishop MacInnes endorsed the request.

The National Council approved this new and far-reaching venture and appointed a special committee with power to collect funds and establish these chaplaincies. The committee has appointed the Reverend Charles T. Bridgeman as the American Chaplain for Jerusalem, effective May 1, 1924. (See page 235.)

An agreement was entered into between the committee and Bishop Garland, representing the Jerusalem and the East Mission, whereby the first \$15,000 of the offering is devoted to that work and the balance for the work which the committee was instructed to inaugurate. The offering in 1923 was \$18,171.42, so this balance was sufficient to provide for the expenses of one chaplain and the first year's work on a limited scale. There is crying need for the extension of this work of helping the afflicted Churches of the East train new spiritual leaders. Therefore, an increased offering is greatly needed.

We earnestly urge that the Good Friday offerings in your parish be designated for this purpose and that the importance of this new project be adequately presented to your people, so that they may be moved to give generously. Checks should be made out to Lewis B. Franklin, Treasurer, and sent to 281 Fourth Avenue, New York City, accompanied by a note stating that the amount is to be credited to "Good Friday Offering."

Faithfully yours,

THOMAS F. GAILOR, Chairman.

## Committee:

Rt. Rev. Arthur S. Lloyd,

John W. Wood, D.C.L.

Rt. Rev. James De W. Perry,

Lewis B. Franklin.

Rev. Wm. Chauncey Emhardt, Secretary, is assigned to take charge of this new work.



# The Spirit of Missions

## PICTORIAL SECTION

Pictures Which Show the Fields in Which We Work and the Work We Do



### ICHIKAWA AND HIS CAR PLAYED HEROIC ROLES IN TOKYO

*The former is Dr. Teusler's chauffeur. Seven times he made dashes through blazing streets with less seriously ill patients crowding the car and brought back supplies to the beleaguered group still on the hospital grounds. The first night found him marooned in an ancient graveyard*



SAMPANS IN THE CANAL NEAR ST. LUKE'S HOSPITAL

*Thousands of persons took refuge on boats of this type but perished by fire on the boats or by drowning in the canal when flames swept over them*



PLAYING IN THE RUINS OF CHRIST CHURCH, TOKYO

*A kindergarten was part of the parish equipment and the youngsters await eagerly our rebuilding program. Bishop McKim in the background*





# THESE BOOKS OF ST. PAUL'S LIBRARY ARE INTACT

*The structure itself will need to be practically rebuilt. Meantime gifts of proper distinction and authority are always in order*



# THE CHURCH PERIODICAL CLUB TO THE RESCUE

*These are packages of books arriving at St. Luke's Tent Hospital and on the way to Dr. Teusler's office for distribution among members of the staff*



SEWING CLASS AT ST. MARGARET'S SCHOOL, TOKYO, CROW

*The property of the School for Feeble Minded Children in the suburbs was placed at the work goes on while staff and pupils eagerly look forward to the time when the*





INTO TEMPORARY QUARTERS SINCE EARTHQUAKE AND FIRE  
disposal upon the loss of their own commodious building. Despite other material handicaps  
can Church Permanent Relief Fund makes the erection of a new St. Margaret's possible



THE TWO PHOTOS ON THIS PAGE TELL A GRAPHIC STORY

*Here the congregation of All Saints' Church, Tokyo, the Rev. Mr. Sugai with them, happily posed. This was just before the recent earthquake and fire*



ALL THAT WAS LEFT OF ALL SAINTS' CHURCH

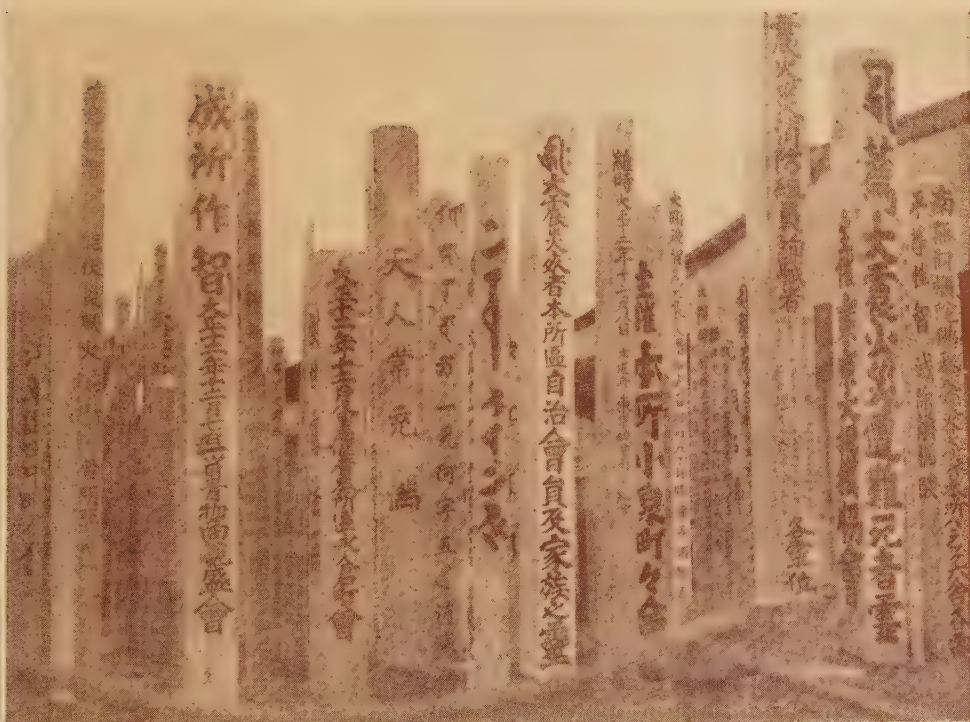
*The upright pillars alone are identifiable of what was among the most attractive of our churches in that city. The photograph shows how complete was the destruction*





### ST. PAUL'S MIDDLE SCHOOL HOLDS MEMORIAL DAY

*This photo, including Dr. Wood, Dr. Kojima and Lieut. Nakaroma, was made after impressive ceremonies had been held amid the ruins of this famous school*



### MEMORIAL POSTS OF WOOD IN THE BUDDHIST MANNER

*These are erected in the military stores enclosure, Tokyo, in memory of some of the thirty-two thousand persons who perished on this spot*



ENTRANCE TO HOLY TRINITY CATHEDRAL, HAVANA, CUBA

*This beautiful building, standing at the intersection of two of the busiest streets of the city, has just been consecrated. It is the center of our ever-increasing work presided over by Bishop Hulse*



# Garlanded in Flowers the Havana Cathedral Is Consecrated

*By the Ven. W. W. Steel*

Archdeacon of Havana

A CLEAR, bright sky, a temperature of about 70 degrees, the air filled with the rattle of automobiles, with honking horns, rushing westward to the Country Club or the Casino on pleasure bent, or busy with carnival preparations for the afternoon of Quinquagesima Sunday; a multitude of greatly interested bystanders looking on, a church decorated with roses, cannas, gladioli and a forest of outspreading fronds of the indigenous palms—such was the setting for the beautiful and solemn service of the consecration of Holy Trinity Cathedral, Havana, Cuba, by the Right Rev. Hiram R. Hulse, D.D., the second Bishop of Cuba.

His friends were glad to welcome also the Right Rev. Albion W. Knight, D.D., now Bishop Coadjutor of the Diocese of New Jersey but formerly the first Bishop of Cuba, who had accepted an invitation to grace the occasion with his presence and to deliver a message of congratulation and counsel to the people whose earnest efforts for the defrayment of the indebtedness on the building had been crowned with success, thus rendering possible this service of dedication and consecration of this Cathedral church to the service of Almighty God.

The procession formed within the *patio*, beside the building. Through the side gate, on to the street, around the corner, to the main entrance of the Cathedral moved the procession in the

following order: A guard consisting of members of Havana Commandery No. 1, Knights Templar, the crucifer, the vested choir of men and women, a number of local and neighboring Cuban clergy, the two Archdeacons, of Havana and of the Cuban work in several nearby provinces, Dean Beal, the two Bishops, with other members of the Knights Templar as the rear guard.

Meantime another procession, consisting of the wardens and members of the Cathedral Chapter had formed within the church, which met the former one at the main door of the Cathedral, where the wardens officially met the Bishop and delivered to him the keys of the edifice.

At the Sanctuary gate the Instrument of Donation was read by Mr. H. A. Himely, the senior warden, in behalf of the Chapter

and members of the congregation, and the Sentence of Consecration in its proper place in the service by Mr. E. G. Harris, junior warden, in the name of the Bishop, the consecrator.

The mahogany wainscoting of the sanctuary, with Bishop's throne and the clergy sedilia, were specially dedicated to the memory of Verna Henderson Myers, first wife of the Very Rev. George B. Myers, who was Dean of the Cathedral at time of her death, in the year 1919. Other memorials in the building are the hymn tablets, the low choir-screen and lectern, the altar cross, candlesticks and pair of vases, and the



THE BEAUTIFUL TOWER OF HOLY TRINITY CATHEDRAL



BISHOPS, CLERGY, CHOIR AND KNIGHTS TEMPLAR AT THE CONSECRATION OF HOLY TRINITY CATHEDRAL, HAVANA

*This group was taken in the patio of the Cathedral. From left to right the clergy are: Dean Harry Beal, Archdeacon Steel, the Rev. M. J. Mesegre-Tomas, Bishop Knight, Bishop Hulse, Archdeacon Diaz-Volero. Between Bishop Hulse and Archdeacon Diaz is the Rev. J. G. Pena, a Cuban deacon; to the right, behind Archdeacon Diaz, another Cuban deacon, the Rev. H. Jaurigui-Rodriguez*

beautiful and imposing reredos, a memorial to Bishop Whipple.

Of the intended decorations of the reredos only the gloria at the top of all is complete, which consists of three intertwined circles floating upon a cloud of Madonna blue in a blaze of golden rays. It is intended to decorate the eight panels with appropriate paintings and the raised portions will be adorned with the rich gilding and gorgeous color scheme characteristic of this style of architecture.

Dean Beal said the abbreviated form of Morning Prayer, according to the ancient Mozarabic or Spanish use.

Bishop Hulse was the celebrant, the two Bishops assisted by the Dean and Archdeacon Steel distributing the elements.

Bishop Knight delivered a very forceful and eloquent sermon, dwelling chiefly upon the sacramental character of the building, whose outer materials of form and construction are outward and visible signs of those inward and

spiritual graces and benefits which the edifice represents; and also upon the sacramental character of each and every member of the congregation, whose acts and words should be outward and visible signs of a lofty and uplifted spiritual life, induced and nourished by their religion.

The architects selected the Spanish Colonial style of architecture for the building, and concrete as the material. The edifice is practically a solid stone, from the maroon-colored pavement tiles to the cross-tipped dome of its beautiful tower. In Havana are various examples of this style, of which the best is that of the Roman Catholic Cathedral; and it was felt that the new building to be erected should not clash with its exquisite and time-hallowed environment, but that it should by its dignity, beauty and distinction command the interest and admiration of every passerby. Their efforts were crowned with signal success, and this edifice offends neither the aesthetic nor the re-



## Memorial to the Late Presiding Bishop

ligious sensibilities of the artistic people of the *Pearl of the Antilles*.

The first Dean of the Cathedral mission in Havana was the Very Rev. Charles B. Colmore, who arrived in Havana in January, 1905, at which time the congregation was worshipping in a rented building on the Prado. During his rectorship the building was erected. In the year 1913 he resigned in order to accept the bishopric of Porto Rico to which he had been elected.

He was followed by the Very Rev. George B. Myers, who was Dean until the middle of the year 1922, when he resigned in order to accept a professorship in the University of the South at Sewanee.

After an interregnum of more than a year the Rev. Harry Beal, then the rector of Grace Church, New Bedford, Massachusetts, was elected to the deanship of the Cathedral, arriving in

Havana on October 24th, 1923. Since his arrival he has devoted his chief efforts to unifying the members of the parish and arousing them to a fuller appreciation of their privileges and responsibilities, and to the defrayment of the debt on the Cathedral. In these directions he and the Bishop have labored most harmoniously and their efforts have been crowned with the greatest success. Too much credit cannot be accorded, to Bishop Hulse, through whose indefatigable efforts from the beginning of his ministry here, ably seconded by Dean Myers, this result has been made possible.

In Havana all the Roman Catholic churches are closed after the last mass of the day, but our Cathedral is open every day and all day long, and numbers even of Romanists take advantage of the opportunity thus presented for private devotions.

## Memorial to the Late Presiding Bishop

### St. Louis Is Planning a Community Center As a Memorial to Its Best-Loved Citizen

A YEAR ago in this magazine there appeared a message reproduced in his own handwriting from Bishop Daniel Sylvester Tuttle. It ended splendidly: "Forward! March!"

It was his last message of this kind to you children of the Church schools. His great deep voice is silent now, and his eloquent pen has ceased to move. But this message and the ones that have preceded it have built up something that will not cease, we hope, for many years to come. That is the habit among you children of giving something each year—Bishop Tuttle always wrote of dimes and nickels—to the Church for its missionary work.

There are half a million of you now. Bishop Tuttle was proud of the way you have increased. He counted on you, and you did not fail him. We do not believe that the time will ever come

when you will fail the loving old friend who for so long wrote you that annual message, and who signed himself proudly "Your Commander in Chief."

In order that his work may go on, his friends and admirers throughout the country and the Church as a whole are going to build a memorial to him in St. Louis next to Christ Church Cathedral, which he loved and which was his Cathedral for thirty-seven years. This memorial is to be a great, beautiful building, serving as an active center in which the tremendous amount of work which he began in caring for the bodies, minds and souls of the people in his diocese and in the crowded districts of downtown St. Louis can be carried on in the way he would want it to be. It is hoped that this building will be used for general conferences and activities of the whole Church.



ST. LUKE'S HOSPITAL, NEW YORK

*St. Luke's stands on a commanding height of land in the upper part of the city, facing south. Next to it is the partly-built Cathedral of St. John the Divine (note the blocks of stone in lower right-hand corner), with Bishop's Residence, Choir School, Deaconess House and Synod House. This hill has been aptly termed "the Acropolis of the New World"*



# Hospital Social Service Scientific and Humane

By Amy Farwell Cleaver

Director Social Service Department St. Luke's Hospital, New York, N. Y.

**H**OSPITAL Social Service is a comparatively new activity. In order to define its needs an explanation of the different departments of the hospital and their functions must be given. A hospital is a highly organized institution, each department having its functions clearly defined. The diagram on this page illustrates the place of each and the part social service has in relation to the patient.

Following is a case which may bring out more clearly what this service is. L. T., a little girl six years old, was admitted to the surgical wards of the hospital with a diagnosis of Pott's disease—a badly deformed spine. A wonderful operation was performed upon her by the surgeons and splendid nursing care given. When the hospital had done all it could for L. she was ready for discharge. The social service was asked to find out the type of home to which she would return and what care she would receive.

A call was made and the family conditions were as follows: The child's father was serving a three-year term in prison; the mother, a young, neurotic, delicate woman, was working out as a domestic, and the child's younger brother, age

three, was being cared for by an aunt who lived in a crowded tenement house with five children of her own. Obviously, little L. could not be cared for by her family. If allowed to be discharged to such conditions, the delicate and skillful work of surgeons and nurses would be ineffective. Administrative, medical and nursing departments of the hospital were unable to solve this problem, hence the need of this new department to assist in returning L. to complete health and to rehabilitate the family in order to enable her to keep her health.

A long period of convalescent care, the assistance to the mother to gain better health, the calling in of various agencies to reorganize the home after the father's discharge, and the picture today is a happy home, father working steadily, mother's health improved, little L. going regularly to school and reporting once in six months to the doctor to be sure that her condition is satisfactory.

Such a case could be repeated many times but is sufficient to explain where the functions of the various curative departments of the hospital cease and the Social Service department steps in. It may well be asked what is the use of



skilled treatment and care if, upon discharge from the hospital or dispensary, patients are going home to repeat their illnesses by a lack of understanding of the laws of health, poor hygiene, improper diets and perhaps harmful occupations.

It was the dissatisfaction of a physician after putting all his skill on determining diagnoses and prescribing treatment, but being unable to know that this treatment was carried out, and his inability to learn certain facts in the patient's past history which would assist in making a diagnosis, that led Dr. Richard Cabot to establish the first Social Service department at the Massachusetts General Hospital. Hospital Social Service is defined in Davis and Warner's book on *Dispensaries* as "being of use to the physician in the education of the patient and the control of his environment." It deals especially with the patient's surroundings and his personality and its functions are varied. *Primarily*, it is of value in studying this social background and bringing to the physician facts in the patient's history which will be of aid in diagnosis and assist in the carrying out of treatment. *Secondly*, it takes part in certain administrative activities of the hospital and dispensary, and it interprets the hospital to the community, and, *thirdly*, it can be used as a teaching center for medical students and nurses and others interested in social work. The work varies with the type of hospital or dispensary of which it is a part.

To understand more fully its primary function—social case work—we will take the case of a boy of ten, referred by the school as a behavior problem, the complaint being truancy, untruthfulness, inability to get along with other children and with his teachers. Psychiatric examination shows the boy to be in the dull normal group. The doctor has only an opportunity to interview the mother and child and asks to have a study of the home and the family made and brought to him to

enable him to decide what treatment is best for this boy. The facts disclosed in the child's history and environment enabled the doctor to decide that a proper school should be found as the family conditions are such that they cannot be corrected and are detrimental to the boy's behavior. This was accomplished by the worker, and the boy has been given an opportunity to make of himself a disciplined individual, thus enabling him to take his place in society and to carry on as he should. One can easily turn to the other side of the picture and think that with only the mother's statement and an examination in clinic how difficult it would have been for the physician to decide what was the wisest course for the child.

As to the second activity of the department: A social worker at the admitting desk is of great help in determining not alone the financial status of patients being admitted to the hospital and dispensary but their social needs at this critical moment. She understands the resources of the community, and if the patient is not suitable for admission to one hospital she can put him in touch with another or an organization which will help him in his special need.

The third function, one of teaching, is obvious as these departments are filled with material which can be used for this purpose and are especially valuable on this account.

The Social Service department of St. Luke's was organized in 1914 and has enlarged from a group of four workers to a staff of eleven with three clerical assistants. This extension has been made possible by the work of our Executive Board of women, who have not alone financed this work but have helped to inspire it. Case conferences are held where we are able to interpret to them the aims of our work, and through their wider influence they can assist in certain reforms which are brought to their notice through the discussions at these meetings. Such a body of women will always be helpful





OVER THE DOOR SHOULD BE INSCRIBED "TAKE FRESH HOPE ALL YE WHO ENTER HERE"

to this type of work regardless of its needs financially, as they prevent a highly-trained worker from becoming too technical and bring to her a fresher and often a different point of view.

From our Junior Auxiliary, which is a part of our Executive Board, we have developed a splendid corps of volunteers. One group serves as assistants in the clinics; another has charge of the hospital library and distributes books in the wards; another group has studied occupational therapy and is teaching it in the children's wards. Their work has been both conscientious and intelligent, and their use is no longer questionable but most necessary.

The wards of the hospital—surgical, medical and children's—are covered by special workers. They have become as much a part of the hospital routine as doctors and nurses. Here they take up the problem of the individual patient, smoothing out the worries and anxieties which are detrimental to his recovery, arranging for convalescent care, trying to find proper homes or care for chronic invalids and following the patient until his recovery is assured. They

make rounds at stated intervals with the staff and exchange their social information for medical information concerning the patient and are the connecting link between the hospital and the outside world.

Our greatest field of work is in our large out-patient department. Here the social service does its best work with special groups of patients, and here our opportunities are practically unlimited. At the present time two workers are taking care of the tuberculosis field; one worker and a clerk for the syphilitic work; one for adult cardiac; one for children's cardiac; one for general medical children, who also does special work in a clinic for premature infants; one for crippled children, and one neurological worker.

We are at present making a study of our general medical clinics finding out what the social needs are with this large group of cases. As I have mentioned before, the field of growth is unlimited and there are a number of other clinics in which our work would be most effective. The function of the workers in these various clinics is varied. They

organize them, keep the patients together as a group, see that they return as the doctor advises, study their social conditions and report to the doctor, assist in the carrying out of treatment, both medically and socially, interpret the doctor's directions and help in the education of the patient and his family.

The work in the field of tuberculosis has become an established fact, and statistics show what part the worker has had in preventing this disease and in lowering the death rate. Syphilis is one of our newest fields of work. Since the World War we have appreciated the ravages of this disease. After the doctor has made his diagnosis the worker's opportunity comes. Talks with the patient impressing upon him the necessity for prolonged treatment; urging the need of having those near to him examined; seeing that appointments are made and kept; taking charge of our large children's clinics; doing intensive work with the youth who come to us with this dread disease, studying their social background and attempting to correct faults which are probably the result of bad environment. The pregnant mother is another problem which needs close and intensive work, as the health of her coming child is dependent upon her care at this time. All this must be done with tact and a deep understanding of the delicacy of the problem.

As the percentage of deaths from organic disease of the heart ranges higher than those from tuberculosis, the necessity for this work is unquestionable, and it is amazing to see the results in the years we have been working. With careful follow-up, urging occupations suitable to a handicapped heart, teaching the limitations which the man, woman or child must comply with, making them feel that they need not be depressed and fearful of this disease, but that, if directions are carefully followed and their lives managed as advised, they can live and work as other people—these are a few of the things accomplished.

Our work with crippled children started at the time of the epidemic of poliomyelitis in 1915, and we now look after all crippled children brought into our hospital and dispensary, holding special clinics, seeing that their schooling is not neglected, referring them for vocational work when necessary, seeing that braces are supplied, keeping them in close touch with the clinic and encouraging their mothers, as these cases are so slow to show any benefit from treatment that they do not always see the necessity for the frequent returns which the doctor wishes. A class in corrective work is run in connection with this children's clinic.

In our large group of medical children the worker's duties are varied—arranging convalescence for delicate children, seeing that transfers to other clinics are made and that the doctor's corrective plan is carried out as to dental work and the removal of tonsils; following into their homes and attempting to correct poor hygiene, diet and habits which are detrimental to a child's health. As an offshoot of this clinic we are making a special study of premature infants.

In the field of neurology and psychiatry it has sometimes been estimated that almost the entire percentage of cases is in need of social adjustment, and it is obvious that the need of social work in these clinics is most essential.

The aim of the clinic in such cases has been to aid the patients in building up a more wholesome mental attitude by explaining the relation between their difficulties and attacks, thereby assisting them to make better adjustments.

Hospital Social Service is both scientific and humane in its scope. The influence of the worker on a patient's life at a critical time is great. She is considered, with the doctor, a person whose advice and instructions should be followed to assist the patient back to health. These departments are now considered a necessary part of the modern hospital in its curative and preventive program of health.





EVIDENTLY THE WAY TO BE HAPPY THOUGH A GIRL IN CHINA IS TO GO TO THE  
HANCHUAN DAY SCHOOL

## The Cross That Beckons from the Dykes

*By the Rev. Morton Y. T. Chu*

In many respects life among the farming population of China is more interesting than that in the large cities. We are fortunate, therefore, in being able to give our readers some account of the work of our Church in an extensive rural district from the pen of a Chinese priest who has been in charge of St. James's Church, Hanchuan, and its outstations, for the last fifteen years.

**S**UPPOSE a gentleman or a lady in Hankow wanted to pay a visit to a country church and see its work, such as is called the rural church, they must get up from bed early in the morning at four o'clock, and take a ricksha and walk about a half a mile where they arrive at a place called Wan-An-Hong, which means "Peaceful Lane", and there take a passage on a steam launch for Hanchuan, which leaves only once a day at five a.m. If they have lost the appointed time, they can either walk all the way or else they can stay in Hankow and try to make another catch up of the next morning's boat.

We will imagine that our visitors have caught their boat and are on their way to Hanchuan, on the Han River, about sixty miles from Hankow. It is a county seat and the head of our rural

work in this district. On either side of the river, all the way up, are high levees, built to keep the water running in the middle. Just a few hundred years ago the whole of this region was a part of the big Tung Ting Lake. The place has been filling up by the washing down of the alluvial soil from the upper river. A great reclamation work has been done on the part of the farmers, but it is far from completion, and the overflow is still very dangerous. The water rises to a surprising height each year, from May to October. The people must keep a rigid vigilance on the levee day and night during the high water. They fight a very hard battle.

It takes the steam launch from five to seven hours for the ride to Hanchuan to see St. James's Church. Just as soon as you have gotten to the dyke of your destination, among the far-off

## The Cross That Beckons from the Dykes

waving willows, you catch a glimpse of a cross standing high, beckoning to you and giving you a hearty welcome. It is the place where our prayer and work stands; it is the sign of St. James's Church.

Just a word about what kind of people the Church is working among. They are a sociable, industrious and religious people. They are very industrious. Walking on the street on a March or April day, you would see men and boys picking the leaves of the mulberry trees. The women are at home feeding the silk worms. After a few weeks, they are spinning the silk from the cocoons for their first money crop—the silk. Right after the silk raising, the first harvest will be wheat, barley, cow-peas and beans. The turn of the land for rice is in the early May; for cotton, soy beans, sesamum, and other beans is right after the wheat harvest. If the soil is too wet for the above mentioned crops, then millet and sorghum are planted. Sweet potatoes, corn, hemp and flax are high mountain harvests. Besides cotton planting, buckwheat is usually their third crop for the year. In the busy harvest days farmers and farm wives get up early in the morning and work until late in the night in the fields. Even late in the night you would see farm wives still doing their spinning and weaving.

They are a social people. Pay a call to a farmer, and just as soon as he knows you are coming the whole of the family are out to give you a hearty and cordial welcome. Farm wives will serve and give the best food they can get, and will always say that their offering is not enough or worthy of such a great guest. Go to a tea room, you will see and hear the old farmers with their tea pots in their hands, lecturing on their experience, telling everything they know about farming to the younger generation. They often start new discussions about farm work and things which will meet their immediate needs. Attending these gossip sessions on a hot summer's night, with the

farmers cooling themselves after a hard day's work, the old ladies would tell you funny fables, stories and jokes about the locality. The night is just fine and joyous. If any disaster befall any family in the hamlet, they all are just so sorry for them and give them every possible help.

They are a religious people. The old religious worship of the hamlet is still in the keeping. New Year is a special time for keeping of the practice. Nearly all the folk of the family are trying hard to get back to their homestead for a general reunion. The first thing they do is the family worship. Three days are used to worship an unknown Heavenly Father. Right after the celebration of the New Year worship, the head of the hamlet standing out in front, they start a pilgrimage to a far-off mountain for a corporate worship. The aim of this, as an old saying describes it, is "to visit a mountain, to make a special worship and prayer, to fight for the gods, and to make gay." It is an old piece of touchstone to whet the local chivalry. Besides this there are thanksgiving days; a special one is at the last of the year when all the harvest is gathered. They give thanks to the Old Heavenly Father who gives them their livelihood. Don't you think He is our common God? So the farmers, who have been converted to Christianity, bring with them this old idea to the Church. It is why we have had the biggest congregations at the New Year's Sunday service. The Church has been a good bearer of all good old customs and has used them for the establishing of her people.

It is in such places, and among such people that St. James's Church, Hanchuan, has been working. Now please let me tell you something which she is doing.

**1. Evangelical Work.** St. James's Chapel has a rather good building, given by a New York lady in memory of her husband, and built in 1905. Since then she has done wonderful





WHERE COULD YOU SEE A FINER, MORE INTELLIGENT-LOOKING GROUP THAN THESE HANCHUAN SCHOOLBOYS?

work to teach the rural people to worship intelligently the Old Heavenly Father who had been revealed to mankind. When farmers are converted to our religion, we invite them to co-operate with us. Our efficiency of work is greatly due to their bringing their wives, relations, kinsmen and friends to enlarge our membership. System is not overlooked. Every year, right after Christmas, we begin our election of our vestry for the coming year. The second week after the Chinese New Year, we invite the new vestries, as well as the old, from all the outstations to meet at St. James's. The day begins with an early celebration of the Holy Communion and a half a day's retreat with speeches and prayers and meditations and intercessions. At noon we start our business session, taking up the survey of work, program and projects, as well as contributions for both our own and the different chapels in the outlying stations, all these are discussed. The work for the mission at Shensi has given a great impetus to them for the support of their own several churches. The Woman's Auxiliary has also been organized and

has done good work among the women.

**2. Education.** Our Church has never lost a chance of educating her young people. Whenever a new work is started, there accompanies it a primary school to lay the religious foundation of our next generation. At St. James's we have two primary schools for boys and girls and a high school for boys. It has been a great pride to her for having given six of her sons to the ministry of the general Church. They are now working as priests or deacons in the Church in order to bring their country to the Christ-fold. It is another way of evangelization. People want to send their children to the Church schools. They say that the Church schools can turn them into good men and good women. But, in turn, the parents are turned into the Church by their children, whom they wanted to be educated in the Church schools. St. James's School has educated lots of our young people who are now living in the community as good citizens, and there are many others who are still pursuing their education in the different universities in China and a few in America.



FARMERS ON TOP OF THE DYKES ARE INTENT ON WATCHING EXPERIMENTS IN COTTON PICKING

**3. Social.** In the year 1919, Bishop Roots gave us a small parcel of cottonseed of several different varieties to be distributed among the farmers. We did it, and propagated it. A catechumen offered a piece of land to be used as an experiment. Last year, Mr. Frank A. Gray got four bushels of naturalized Lone Star cotton seed from the University of Nanking for Agriculture and Forestry for distribution.

Now let me tell you a short story of how the farmers appreciate it. One day a farmer came in for some cotton seed which he proposed to plant in his own field. We gave him twenty pounds. He then asked: "How much do you charge for it?" We answered him: "It is just for purpose of distribution, it is free, provided you plant it according to the directions we give." He then asked again: "Do you charge anything after it is harvested?" We said, "No." He then, under the realization of his unworthiness and full of thankfulness and thanksgiving, bowed his head down a moment, and then looking up to the sky as if under the impulse of an immediate forward movement, said, "Thank you, you are good!" It was expressed out of a deepest ap-

preciation of his heart.

Is it worth while to work for a people who give you a ready appreciation? The question is: What are we going to do for them? The farmer's life, his work and his community are waiting for Christian minds to uplift and to lead them by Christian principles. Would it not be a challenge to the young people of our Church to hear this call of opportunity and service, and give the same answer: "Then say I, Lo, I come to do Thy will, O God!"

**T**HE number of students enrolled at the Bishop Payne Divinity School, Petersburg, Virginia, this session is fourteen, including a local Baptist minister who is taking the full course. Owing to the strict system of "weeding out" unpromising material, three old students did not return this session. The following dioceses are represented in the present student body: East Carolina, Georgia, Los Angeles, Ohio, Pennsylvania, Southern Virginia, Upper South Carolina, Virginia, West Virginia, Texas and the Canal Zone. Three students from Georgia make this the banner diocese.





DELEGATES TO THE FIRST CHURCH SCHOOL INSTITUTE HELD IN CUBA  
*Bishop Hulse stands at the right, next to him is Miss Ashhurst*

## Cuba Has Its First Institute for Church School Workers

*By Sarah Wayne Ashhurst*

All Saints School, Guantanamo, Cuba

IT is not often that one week holds such a variety of experiences as we were privileged to enjoy at All Saints' from December 20th to 27th, 1923. Ever since August we had been planning, hoping and praying for the success of our first Institute for Church School Workers which was held on December 20th and 21st at Guantanamo, Cuba.

On December 18th a strike was declared on the Cuba railroad and our hopes began to fall rapidly, but we never despaired, because we knew the many prayers offered must bring results. We knew the Institute could not fail.

All day on December 19th telegrams were arriving announcing the impossibility of one after another of our clergy reaching Guantanamo, and we were filled with mingled hopes and

fears until the arrival of the night train, which brought the Bishop, who had been in Santiago and therefore could get through by motor to our junction, San Luis. With Bishop Hulse came the Rev. Juan B. Mancebo, the Rev. Mr. Jauregui, his son, Eugenio, and two teachers from our school in Santiago. Archdeacon Lopez-Guillen anticipated the strike and came beforehand. Including those from All Saints' we therefore had twenty-one delegates in regular attendance and many visitors who came for certain classes.

Thursday morning opened the Institute with a celebration of the Holy Communion in Spanish at All Saints', at which was present a full representation of delegates, and most of the communicant members of the Spanish Church School. Then followed breakfast at the school. At nine o'clock, Sr.

Juaregui substituted for Mrs. Mancebo, who was unable to attend, for the Teachers' Training Class. Then followed an explanation of the *Principles of Christian Nurture*, with special reference to the five-fold aim and Course III, which we have translated into Spanish. Then followed the Bishop's Bible lecture, which was indeed an inspiration.

After lunch at the school, time was allowed for a siesta, and at half-past four we had a conference on the "Young People's Fellowship." Owing to the absence of the Rev. Juan McCarthy, a decidedly "young person" but trained at the Princeton Summer School, presided most creditably, and the "Young People's Fellowship" of All Saints' gave a sample meeting.

Thursday night in the church, which was filled to the doors, three plays were presented by scholars of All Saints' to illustrate the use of drama in the Church School with special reference to the Christian Year. For Advent we gave *The Ten Virgins* in Spanish, for Christmas *The Nativity* in English, and for Epiphany *The First Epiphany* in Spanish, showing the adoration of the Three Kings.

On Friday morning the Rev. A. J. Mackie, rector of All Saints, was ordained to the priesthood. At the morning session the topic *Music in the Church School* was illustrated by hymn singing in Spanish by members of All Saints' School. This was my maiden effort at public speaking in Spanish, outside of the schoolroom or Sunday School. Archdeacon Lopez-Guillen had translated my talk on the *Principles of Christian Nurture* and I had decided it took too much time to use the two languages, and there was only one delegate who could not understand Spanish.

Again the Bishops' Bible talk delighted us, and we were only sorry it could not continue for several days longer.

Friday afternoon the conference was on *The Church School Service League*. The *Five Fields of Service*, with its

special significance to Latin America, was explained by our chart, and samples of work done by the League of All Saints' were shown, and afterwards given to the Santiago delegation for their schools, as their Christmas box was tied up in the strike at the port of Antilla. The Santiago delegation also promised to organize a branch of the C. S. S. L. in their school.

Friday night's session was to be devoted to *Missions in Cuba*, and Archdeacon Lopez-Guillen gave us a most enlightening and entertaining description of his work among the sugar mills of the province of Oriente. To those of us who have ridden on *ciguerras* or track motors, rattling along at what appears to be a hundred miles an hour, and meeting cows on the track, his descriptions were very vivid and familiar. In talking over the subject of missionary addresses in the United States, the Bishop and I agreed that when speaking to children the most popular topic is insect life in Cuba, especially flying cockroaches, and I have found that grown people are most interested in what we get to eat, but I think Archdeacon Lopez-Guillen would make a great hit with his *gasolina* trips anywhere.

Saturday was our day of rest, but Saturday evening we were all invited to an American reunion at the house of the manager of the sugar mill "Los Canos", who though himself a Scotchman has an American wife. We had a most delightful ride. It was full moon, and the road "not too bad", as the Jamaicans say; fording the river in a "Ford" is always fun.

Nothing could have been more lovely than the weather during all this week and Sunday dawned fresh and clear. Our day began with the early communion in English at seven o'clock, Confirmation in Spanish at half-past nine, when seven members of our Spanish Church School were confirmed. Two of them had been "Foolish Virgins" on Thursday night and Melchior and Balthazar were also confirmed.





CONFIRMATION CLASS OF THE SPANISH CHURCH SCHOOL, ALL SAINTS', QUANTANAMO  
*Archdeacon Lopez-Guillen stands at the left*

English Sunday School took place at half-past three and English confirmation at half-past seven when five of our English scholars and six adults were confirmed. Thus ended a busy and happy Sunday.

The Bishop left early Monday morning hoping to get a boat from Santiago to Habana, but was marooned in Santiago for some days. Archdeacon Lopez-Guillen stayed with us over Christmas, as there was no hope of his reaching "Delicias". Communion at the Watch Night service was in English, and the Archdeacon gave us a service in Spanish on Christmas morning, which was well attended.

At half-past seven in the *patio* we had our English festival, with a large crowd, an amusing program, lovely gifts from the diocese of Bethlehem, and much enthusiasm. The Archdeacon made a great hit as "Santa Claus". Wednesday evening the *patio* was again filled, every chair we could beg or borrow, benches, tables and boxes had to serve as seats, and many stood all

through. This was a completely different audience, Cubans and Spaniards, and the whole program was in Spanish, and went beautifully.

Now it is all successfully over, we can rest and clear up the house (which gets sadly neglected during days of *fiesta*) and write letters of thanks for the lovely gifts which made our Christmas possible. This week has been one of great spiritual uplift in our parish, and we thank God for the opportunity he has given us in holding our first Institute at All Saints.

DURING the year just past no less than four churches have been consecrated in the district of Shanghai. The latest accession is in a little country town called Siau-kun-san, near Sungkiang. The Christians of the district have not been able to provide furnishings for their chapel as yet so that, on the occasion of the consecration, the Rev. Z. S. Sung had to use a chair as a pulpit, "from which precarious position he preached a very good sermon."

# The Sanctuary of Missions

## Easter



### So They Ran Both Together

'TIS the spring of souls today;  
Christ hath burst His prison,  
And from three days' sleep in death  
As a sun hath risen;  
All the winter of our sins,  
Long and dark, is flying  
From His light, to Whom we give  
Laud and praise undying.



ALMIGHTY GOD, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*



ALMIGHTY GOD, Who hast opened in Japan a great door of service for Thy Church, stir our hearts that we may rise up and build the waste places; that so our brethren may be strengthened and the East may see the brightness of His rising, through the same Thy Son, Jesus Christ, our Lord, *Amen.*



OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.



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# Progress of the Kingdom

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**A**PRIL brings Easter. This number of THE SPIRIT OF MISSIONS presents its message of opportunity and achievement at this mo-

**Welcome,** ment when, with Lent draw-  
**Happy** ing to a close, the whole  
**Morning** Church is ready to "raise the strain of triumphant gladness." Beyond doubt the Church as a whole has been inspired with new eagerness to serve. And that being true never in many generations has more splendid opportunity awaited consecrated effort. Teeming millions in many remote places and more millions near at home await eagerly a new insistence upon the Easter message that "Christ hath burst his prison." Whether it be in remote places and among strange peoples or whether it be at home, the call of the "uttermost" place and the "uttermost" man comes appealingly.

With renewed earnestness THE SPIRIT OF MISSIONS goes about its task of bringing this call to those who would hear and to those who would patiently serve the risen Christ.

**The Lord hath triumphed gloriously**  
**The Lord shall reign victoriously.**

**W**E present this month definite plans for raising the Japan Reconstruction Fund. These have been

**Let Us Rise** agreed upon by the Ex-  
**Up and Build** ecutive Committee named by the National Council to assume leadership in

this great responsibility. The Committee is fortunate to have secured Colonel William Cooper Procter of Cincinnati as its chairman. Long experience in large affairs, fine loyalty to the Church and a vision of world responsibility resting upon it for the spread of the Kingdom among men equip Colonel Procter to see in this emergency a real

opportunity for worth-while service.

The whole Church, at home and abroad, will be approached in three ways to attain the financial goal that has been set. Selected groups will present the claims of Japan to those among us most abundantly blessed with wealth. It is expected that a large percentage of the total will be secured in the form of such special gifts for memorial and kindred purposes.

Second, a special canvass will be made among congregations throughout the Church during a particular period for gifts of ten dollars and more, while, culminating on Sunday, May 25th, a broadside appeal will reach every communicant, each friend and adherent, and the great army of children of our Church schools.

For this last effort small bags, facsimiles of the familiar containers of cement, will take the place of the classic "mite box" which has figured so conspicuously in Church-wide gleanings on behalf of missions for more than a half century.

The total sum required for rehabilitation in Japan is three million dollars. Against this has been credited a conservative estimate of present market value of certain properties in Tokyo which will ultimately be sold. This amount is six hundred thousand dollars and this subtracted from the total named above leaves two million, four hundred thousand dollars, the actual amount to be raised.

With this sum a threefold need will be met. The churches which were reduced to heaps of debris by earthquake and fire will be replaced, the Japanese congregations contributing what they can. This will be a small part. Practically none of these people escaped some serious effect of the disaster. An

## The Progress of the Kingdom

appalling proportion lost homes and business. Many families lost adult members and breadwinners, and altogether many years will pass before the Japan congregations will reach again the degree of prosperity they were enjoying on September 1st, last. Meantime the whole Church will eagerly join to help them "Rise Up and Build." This covers the evangelistic aspect of our mission effort.

Educational needs will be met. St. Margaret's School and St. Paul's Middle School literally were wiped out. St. Paul's University was seriously damaged. Our educational work in Japan is handicapped by a serious gap, the lack of primary schools. We lose contact with the children after kindergarten age for six or seven years, until they are ready for middle school. It has been determined to meet this need and incorporated in the fund is an item for the beginning of a primary school work. Christian education is fundamental in the conquest of Japan or any foreign land for Christ. Priests, teachers, leaders and people, all must be prepared to play effective parts in the program. Here also the Church very gladly will respond to the call for generous giving.

Finally as a convincing evidence of the actuality of Christian sacrifice and service stands our medical work, exemplified in St. Luke's International Hospital. In another part of the magazine we present in considerable detail the scope, the nature and importance of this phase. St. Luke's International Hospital is a monument to the consecrated missionary zeal of Dr. Rudolf B. Teusler. In itself it is our ablest missionary in Japan. The old St. Luke's was utterly destroyed. The temporary St. Luke's now functions in shacks and tents. A new St. Luke's worthy its high mission and a credit to the whole great generous Church that made it possible certainly must rise from amid those ruins.

Thus the threefold task and the program for its fulfillment is unfolded.

We feel confident that the splendid vision and loyalty which poured out the Emergency Fund will respond again when presented with evidence of need and a real and comprehensive program of Christianizing progress. Authoritative leaders, American and Japanese, declare emphatically that the greatest opportunity ever presented for the conquest of Japan for Christ now challenges us. The swift completion of this fund for permanent reconstruction is by the same token the greatest opportunity ever presented to the Church to demonstrate its capacity to achieve great adventures for God.

"Let us Rise up and Build."

**T**HESE closing days of Lent are busy times for the children of the Church. With increasing earnestness as Easter draws near they set about the business of making the little paper boxes fairly bulge with many dimes and quarters and dollars. They have before them this year the goal which would have struck their predecessors of ten years ago, or five years ago, as beyond any possible hope of achievement. But those more loyal ones of a decade ago would have been just as certain that the \$390,000 of last year was impossible, too.

THE SPIRIT OF MISSIONS has unfailing faith in the capacity of the children to achieve ultimately what they set out to do. One policy will make success absolutely certain. That is that each individual do just a little better than he or she did last year. The most wholesome sort of competition grows from this thought. Each individual competes only with himself. Each class seeks to exceed its record of last year. The sum of such exceeded records insures that each school, competing with itself, shall establish a new high peak of achievement.

THE SPIRIT OF MISSIONS asserts its faith in the childhood of the Church and once more bids them Godspeed in their splendid endeavor.



## The Progress of the Kingdom

**A** VERY special interest attaches to the Good Friday Offering this year. With the aid of funds so given the American Church

**Good Friday Offering** will begin the maintenance of a chaplain in Jerusalem. Thus the young Church of the West turns eastward to aid the mother Church of Christendom. The Rev. Charles Thorley Bridgeman has been appointed the first chaplain for service in Jerusalem and will teach in the seminaries of our sister Churches there, helping thus to train spiritual leaders for the great Eastern Churches now terribly stricken as a result of the war.

Mr. Bridgeman has been assistant secretary of the Foreign Born Americans Division of the Department of Missions and is eminently well equipped for the new responsibility. He will begin his work in the Holy Land in May.

The generous Good Friday Offering insures the success of this effort, and ultimate growth of the fund may provide others to render further service in the cradle of Christianity.

**O**NE of the dearest traditions of the editorial offices of THE SPIRIT OF MISSIONS has come to a sudden and tragic end. Since time im-

**Alas for Boasting** memorial it has been the boast of all who have had anything officially to do with the magazine that it was the oldest missionary publication in America. Time and again the claim has been asserted and published and never challenged. And thus in due course it appeared in the recent January issue of The Church at Work, and now comes word from Miss Mary Evarts, writing from Windsor, Vermont, to the effect that The Missionary Herald, published by the American Board of Commissioners for Foreign Missions (Congregational) is in its one hundred and twentieth year.

We congratulate our Congregational friends, concede first honors to them, and entrench ourselves as second oldest. A wonderful privilege both maga-

zines have enjoyed to be mouthpieces for the greatest enterprise intrusted to mankind through so many years of faithful service!

**A** RCHDEACON STEEL of Havana in this issue tells of the impressive ceremonies with which beautiful Holy Trinity Cathedral in **Bravo, Cuba!** Havana was consecrated on Quinquagesima Sunday. In what probably is the busiest spot in the city rises this splendid structure, a monument to the faith and the works inspired by the ministrations of the Church in Cuba. Very properly Bishop Knight, the first Bishop of Cuba, but now coadjutor of New Jersey, was present to grace an occasion which must have been of deep significance and satisfaction to him. Bishop Hulse, his successor, naturally rejoiced, as did all the personnel of the Church there and its loyal people. The effect in Havana was impressive.

In behalf of all of our readers who have been made to feel a share in the ceremonies by Archdeacon Steel, we extend congratulations to Bishop Hulse and to all who serve with him.

**M**ISS LINDLEY reaches the Philippines in this number and next month will continue the story of her adventures in the same **Abroad With Miss Lindley** far part of the Church's mission field. Honolulu and Tokyo have been visited by her and presently the Philippines will be left behind and then China will be visited.

Miss Lindley we are sure carries with her the interest of every member of the Woman's Auxiliary and one of the happiest privileges of THE SPIRIT OF MISSIONS in many a day has been the publication of her successive letters, keeping the folk at home in touch with their leader as she proceeds on her tour of the world. Everywhere Miss Lindley has had enthusiastic greeting and beyond doubt her visit has proved stimulating to every phase of the work.

## Brief Items of Interest From the Field

IT was a testimony to the splendid work done by an American organization and one of its leaders when the town of Salonica in ancient Greece—the Thessalonica of St. Paul—renamed two of its thoroughfares “Y. M. C. A. Avenue” and “John R. Mott Street.” The occasion was the laying of the cornerstone of a modern Y. M. C. A. building at their juncture. The municipality provided the site for the new building and the Metropolitan of the Greek Oorthodox Church blessed the cornerstone. Dr. Mott was the guest of the governor general, was made an honorary citizen of the city, and was decorated, at the direction of the national government, with the Order of the Holy Saviour. This is the outcome of a remarkable combination of welfare and relief work done under the direction of Ulius L. Amoss, a Y. M. C. A. secretary, formerly of Baltimore.

THE Nanking (China) Language School has issued a Year Book known as *The Linguist*. In the language of the prospectus, “it will not only give you a glimpse of our happy life here at the Language School, but it will by the use of many actual photographs and bits of description bring China nearer to you.” The price is only fifty cents. Postal money orders from this country should be made payable to R. W. Watts, treasurer. Address “The Linguist, University of Nanking, Nanking, China.”

THE Hebrew-Christian Publication Society of 83 Bible House, New York, whose president is the Right Rev. Arthur Selden Lloyd, D.D., has just issued a little pamphlet entitled *The Messiah According to the Old and New Testaments*. The book is entirely made up of passages from Scripture, on one side of each page being placed the prophecies in the Old Testament which

relate to the coming of the Messiah, on the other, those verses of the New Testament which appear to the compiler to fulfill the prophecies. Copies of the booklet will be sent free on request.

DURING the recent visit of the Pacific fleet to New York harbor about a thousand portions of the Holy Scriptures were distributed to each vessel by agents of the New York Bible Society.

UNDER the auspices of the National Council a center for devotion and conference will be opened at Taylor Hall, Racine College, on May first under the charge of Mrs. Edna Biller, who has been released by the Woman's Auxiliary to the National Council for this purpose. In this place, hallowed by its associations with the names of DeKoven and other great leaders of the Church, may be held conferences of all sorts of Church organizations and retreats for the clergy and laity. The trustees of DeKoven Academy have generously given the use of Taylor Hall which has been refitted so that it will provide simple board and lodging at a nominal price for about seventy-five persons. Correspondence should be addressed to Mrs. Edna Biller, Racine, Wisconsin.

ON March 19 a cablegram was received from Japan telling of the sudden death of Miss Leila Bull. The name of Miss Bull was a household word in our Kyoto mission. On May 23, 1888, she arrived in Osaka to take charge of the “Ladies’ Institute”, the forerunner of St. Agnes’s School, and ever since she had been engaged in teaching and evangelistic work. Only four days before her death her friends gathered for a happy celebration of her birthday. She was much loved and will be greatly mourned.



## OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

*Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.*

**L**AST August we printed on this page a note about the good work which two Church people, Mr. and Mrs. H. M. Fennell, were doing in Rindosa, a Texas town on the Mexican border, and their need of an organ for their little mission. It met with a prompt response from a generous Churchwoman who sent a check. A little organ was bought and reached the mission on Christmas Eve, and Mrs. Fennell says that the first tune it sent out was "O Little Town of Bethlehem." She is very anxious to thank the sender, but has not been able to find her address. "It has meant much to me," says Mrs. Fennell, "in my isolation to feel the spirit of unity and coöperation that was evidenced, not only by this gift, but by letters, offers and gifts from several states in the Union, and I shall hope to merit the confidence of these good Churchwomen and try to do at least a little bit towards Americanism, even if my efforts do not show immediate results for our beloved Church."

**T**HROUGH the kindness of our readers we have been able to supply a number of struggling missions with lectern Bibles. The need for the present, so far as we know of it, is met. Will all those who have contributed Bibles for this purpose accept our grateful thanks?

**I**T is also a pleasure to report that, through the same means, the chaplain at Fort Stanton, New Mexico, has been provided with a typewriter.

**S**T. MARK'S mission, Jackson, Miss., is over fourteen years old but has not as yet been able to provide altar hangings or an altar or processional cross. Is there not some parish which finds itself able to supply one or all of these needs? Please write to the Rev. J. T. Jeffrey, 905 W. Pearl Street, Jackson, Miss.

**T**WO requests come from the mission field for typewriters. Dr. Harry B. Taylor of St. James's Hospital, Anking, says that they have nothing but a very poor second-hand one. He is too modest to ask for a new typewriter, but says, "Do you think someone would send a good second-hand one to the hospital?"

The other is needed by the Rev. J. D. Mark, superintendent of the Sasstown dis-

trict, Cape Palmas, Liberia. Mr. Mark says that a portable typewriter would be a great convenience for him as he travels about his district.

**M**ISS FLORENCE TWEEDY, 125 Crescent Avenue, Plainfield, N. J., has a large French Bible which she will be glad to send where it is needed.

**T**HE REV. A. E. DUNHAM, Starke, Fla., would be glad to have three large-print Prayer Books for the altars of three of his missions. Second-hand ones would do if in good condition.

**D**EACONESS M. T. PATTERSON, Blue Island, Illinois, has a number of charts of the Church Year, suitable for hanging on the wall, which she will be glad to send to missions which are unable to pay for them. Many clergy and Church School teachers have found these charts a great help.

**C**HOIR vestments for children and any altar hangings would be greatly appreciated in several of the small but growing missions under the charge of Archdeacon Severance, 715 West Chelan, Spokane, Wash.

**T**HE general missionary in Southern Illinois has a field that is 125 miles across with a population of half a million. He tries to spread himself over a dozen places where we have missions or small groups of Church people who are anxious to form a mission. There are no wealthy parishes in the district. These little missions need almost everything in the way of altar supplies, choir vestments, hymnals (a few with music), etc. Well-to-do parishes which have a superfluity of such things would find a satisfaction in communicating with the Rev. Clinton B. Cromwell, Carbondale, Ill.

**T**HROUGH the kindness of readers of this page we have been enabled to send Bishop Hulse of Cuba three English lectern Bibles. Some of his congregations, however, only understand Spanish, and the Bishop would be glad to have two or three lectern Bibles in Spanish. Address Neptimo 54, Havana, Cuba.

# The National Council

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## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

### Protestant Episcopal Church in the United States of America

*Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.*

and is also the Executive Board which carries into execution the general lines of work prescribed by

#### THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

## Educational Division

William C. Sturgis, Ph.D., Secretary

## Books Which We Commend

WE have established in the Library a separate rack for the latest books. Of these, I have just selected half a dozen for purposes of review. Having read them carefully, I can commend them with more assurance than is the case with most reviewers.

Personally, nothing disturbs me more than to receive the rush of some enthusiast and be told that I *simply must* read such-and-such a book. The only exception of which I am conscious is in the case of detective stories. Any such suggestion I joyfully receive from anyone. Still, I do recommend the following books, not necessarily for "Lenten reading", but just to promote intelligence. They can be borrowed under the rules of the Library, or they can be purchased from The Book Store at the prices quoted.

*The Land of Saddle-bags*, by J. W. Raine is the latest word on the Southern Mountaineers. Professor Raine is head of the English Department at that notable Kentucky institution, Berea College. He knows his environment and the people who compose it; he has, in addition, the valuable quality of familiarity with the common speech of the Mountaineers which, as he points out and illustrates, is a true survival of Elizabethan English. He has also preserved for us, in this volume, some of the similar survivals in the form of old ballads and original tunes still used in Appalachia. Finally, Professor Raine has what is often lacking in books of this kind, a facility and charm of style which makes his book a joy to read.

A bit of character-writing at the outset serves to introduce the reader to the type

which he is to meet. There follows a most alluring chapter on the mountain country which gives the proper setting. Then, in the subsequent chapters, we actually hear the quaint phraseology so often misrepresented or exaggerated; we get an insight into the reasons for "feuds" and "moonshining"; we begin to understand the quick response of these people to education; we can form an estimate of their need of true religion; we feel the challenge to meet this and kindred needs. No one can read this unique book without a stirring of the will to help, unless the reader be either hard-hearted or soft-headed or both. The price of the book is \$1.50.

That prolific and always dependable student of the Orient, Dr. Sidney L. Gulick, has just written *The Winning of the Far East*. It is a brief but careful study of the Christian movement in China, Korea, and Japan; and so fresh from the press is the book that the first chapter is devoted to an interpretation of the recent disaster in Japan.

Dr. Gulick is right in placing unusual emphasis, throughout his book, on the significance of the Church's presence and work in promoting international friendship. For this reason it is to be commended to those intellectually backward people who conceive of the Church's Mission in terms of the mid-Victorian era. "To bring the Christian spirit to bear upon the delicate and difficult problems arising between the Far Eastern nations and our own" is one of the objectives which the Federal Council of Churches had in mind when, in 1915, it first sent a Com-

mission to the Orient, and later when it sent Dr. Gulick as its representative to promote this aim. Few people are aware of the large share which the Federal Council had in the success of the Washington Conference on Limitation of Armaments. Quite as few appreciate the significance of the Council's present work along similar lines, of which Dr. Gulick's present volume is, in a sense, an exponent. If one would really understand this, as well as the astounding movements which are sweeping over the whole Far East today, he could not do better than take, with Dr. Gulick, a rapid, bird's-eye view of actual conditions.

To some of us it will seem that the author missed some valuable opportunities when, in the long list of notable leaders, whom he took pains to meet and consult in the Orient, over 200 in number, we note the name of only one member of the Anglican Episcopate, native or foreign, in Japan, China, or the Philippines. But this is a minor criticism, not seriously invalidating the facts so carefully observed and accurately recorded. The cost of the book is \$1.35.

When Cornelius H. Patton writes a book, wise men buy it. Within the past few weeks, and with a special eye to business and professional men, he has produced a small volume entitled, *The Business of Missions*. I regard it as worthy of a place beside or between Brown's *The Why and How of Foreign Missions* and Faunce's *The Social Aspects of Foreign Missions*. This is the highest praise I can give.

Dr. Patton sees, in the Mission of the Christian Church, especially in the Orient, a decidedly "going concern". Those who read the book will presently share that view. Fortunately he explicitly deprecates the attempt, so often indulged in, to bolster up the cause of Christ by emphasis on the incidental advantages to commerce accruing wherever the Gospel of Christ is "truly preached, truly received, and truly followed". It is the character and conduct of the work, which Dr. Patton rightly claims as proof that Missions are truly the Church's "big business", and he argues convincingly that the results furnish additional proof.

"The business point of view", he writes in his *Foreword*, "emphasizes the intensely practical character of the work; it opens up a multitude of interesting questions as to organization and procedure; it takes us into various departments on the field; it leads to an examination of how things are handled at home". This is the thesis which the book enlarges upon with exceptional power.

One cannot help thinking that Dr. Patton deliberately discards some invaluable weapons from the armory of missionary apologetics when he omits any reference to the significant results of the Church's Mission in all territory under the American flag (results which,

in their narration, sometimes get under the skin of the most hidebound reactionaries); and, more strangely still, when he omits all reference to the preponderating work of the Roman Church in the Orient. Dr. Patton is too big a man to follow the almost universal custom of Protestant writers, of excluding from their mental view the greatest Church in Christendom, and of totally ignoring its work in the building up of the Kingdom of God. Nevertheless, critics of Missions and of Mission Boards might be rendered far less loquacious than they are at present if they would permit themselves to be informed by just such material as is contained between the covers of *The Business of Missions*. The price is \$2.00.

Of a character quite different from the books above mentioned is *A Short History of Our Religion from Moses to the Present Day*, by D. C. Somervell, now in its second edition. The title is astonishing enough; but when one finds that the author has actually expanded the title into not more than 350 pages, and done it with sufficient completeness to satisfy the needs of average lay people, the wonder grows. It is fascinating reading, too; the book is neither too condensed nor too abstruse; it is just enough. Moreover, expert Church historians tell me that the historical data are accurate.

When one searches for an explanation of the wide scholarship of Mr. Somervell's book, its admirable style, and its adaptation to all kinds of readers, one gathers it from the fact that the author is an English schoolmaster accustomed to present history to those whom he calls in his preface "boys who have got beyond the childish stage" and "any boy who is intelligently interested in his religion". This is a schoolmaster's side-remark. The book is much more than one intended merely for young people.

The titles of the four parts into which the book is divided, indicate its scope: I, *The Preparation for Christianity* (including "Moses" and the Prophets); II, *The First Four Centuries of Christianity*; III, *The Mediaeval Church and the Reformation*; IV, *Great Britain since the Reformation*. In Part IV one rejoices to see a chapter on Missions.

Written by an Englishman for Englishmen, naturally the American Church receives scant, if any, notice; but this omission could hardly have been supplied under the circumstances, and certainly detracts in no serious degree from the great value of the book. I know no other volume of its size which begins to cover the field proposed as completely and as attractively as does this short history. For the advantage of those who would go further in study, there is appended to each part a short list of useful books. The volume itself is carefully indexed. The price is \$1.75.

Of lesser scope and value is Witsell's *Our*



## The National Council

*Church One Through the Ages*, an expansion of a course of lectures given at certain Summer Conferences in Texas by the author, who is rector of St. Paul's Church, Waco.

What Mr. Witsell has in mind is the clear setting forth of the apostolicity and continuity of the Church of England and the American Church. In 160 pages, he sets forth concisely and clearly the story of the ancient British Church, the Roman Mission, the progressive usurpations of the Roman Church, the reformation of the Church of England and the corresponding revolution in the continental Churches, and, finally, the story of the Episcopal Church in America. As a simple and general outline of Anglican Church history, the book is interesting and valuable. By means of an introduction by the President of the National Council, it receives his warm approval. The price is \$1.25.

Books of a missionary character and adapted for boys and girls are so rare that when I come across one I feel as if I had stumbled on a nugget. Nothing can surpass, in exciting interest, the English set of "Missionary Hero" books, but here is one issued by the C. M. S. which is really an excellent story—*The Taming of Ambo*, by D. S. Batley. It is a novel, and deals with the experiences of a young Santal girl, member of an aboriginal tribe of people in northeastern India. The story is well told, and though its appeal would be primarily to girls, it serves to give a graphic idea of life in India and

of mission-work in that most fascinating of all countries. The price of the book is \$1.00.

My final notice is for the benefit of those who care to dig into the past and discover the roots of early missionary enterprise. A Portuguese Jesuit, Fr. Monserrate, having heard of the fame of the great Moghul Emperor, Akbar, through an embassy which the latter sent to Europe toward the close of the Sixteenth Century, obtained leave to accompany the travelers on their return journey to India. There he was received at Akbar's court, and, for six years was a valued companion of this open-minded, if fickle, ruler. During this time, Fr. Monserrate kept written notes of the court life and of his own constant interviews with the Emperor. Ordered by his Superior to proceed to Africa, the ship was seized by Arabs and he himself was captured. He was enabled, however, to keep his note-books, and thus, in time, to complete them in the form of a journal. Upon his death in 1600, the journal, written in Latin, was lost sight of; but in 1906 it was found in the Cathedral Library at Calcutta. It has now been translated and thus made available to English readers, under the title *The Commentary of Father Monserrate, S. J. on His Journey to the Court of Akbar*. It is a slender volume, but interesting, as an instance of persistent Christian zeal applied toward the most powerful, versatile, and enlightened Emperor of the Moghul dynasty in India. The price of the book is \$3.00.

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### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

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### Concerning New Publications

*ICE Cakes That Chill Our Melting Pot* is the title of a new leaflet just published by the Division. It contains striking excerpts from the last published work of the late Bishop Williams of Michigan, and shows the right and the wrong attitude and action of churchmen towards their foreign-born neighbors. It is printed in two colors, with a striking cover design. It is for general distribution, and will be sent free in any quantity. Order No. 1535.

The older free leaflets of the Division which have proved popular and helpful are a colored booklet of poems, *Americans All*, No. 1515, and *An American Friend for Every Foreign Born*, No. 1526, by Judge Buffington. Order by number.

The series of bilingual *Daily Prayers and Prayers in Sickness*, in foreign languages and English, has now increased to eight. They are being widely used by hospital chaplains,

parish, clergy and workers, and also at Ellis Island. Each of the series is different, containing the prayers familiar to the particular race, compiled and the English translation made by leading members of that race, and edited by a racial specialist. For example, the Greek prayers were furnished by Archbishop Alexander and his secretary; the Armenian, by Archbishop Papken and assistant secretary, C. T. Bridgeman; the Roumanian, by Archpriest Gherman and Archdeacon Elliot White, the Swedish by Dr. Hammarsköld. They are in the following languages: Italian, Swedish, Finnish, Hungarian, Polish, Greek, Roumanian and Armenian. Others will be forthcoming. The price is 15 cents a copy. But special prices or grants will be made upon application to the secretary stating the need. All orders should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y. In ordering, indicate the language needed.

# Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

## The Makings of a Scrap Heap

NOT infrequently a train ride brings a view of the scrap-iron business. The scene is a yard close by the tracks. There are both order and disorder; here a neat pile of big sewer pipes, rusted yellow, and there a heap of twisted gas pipes. Kitchen boilers lie where they stopped rolling when thrown off the truck, huddling beside a huge locomotive boiler, perhaps, or perched on a tangled mass of wire. There are rails and nails, stoves and furnaces, pieces of iron of every description, bent or broken or rusted or in some other way not up to standard. It is wreckage, and I suppose the business of the junkman is to salvage out of it what may be made fit for use again.

One may get a somewhat similar picture out of the report of a probation worker, out of a jail, out of a home for feeble-minded, out of the diary of a social worker. Human society somehow or other, inevitably or otherwise, throws off a good deal of wreckage, persons who have lost out physically and cannot keep up the pace, misfits temperamentally whose personalities have become warped, the poorly equipped who had no fair chance and have gone down under the system, the once valiant who have lost heart because of the many obligations pressing upon them, the sub-normal who give way under the strain. They are unfortunate or defective or criminal or dependent. These and some who are connected with them by kinship, or economic ties or mere association, make up a pitiable picture of a vast wreckage which is daily added to in the civilization in which we live.

Here our analogy breaks down. For while rusty pipes may be salvaged, melted up or what not and turned to other uses, the human wreckage cannot be dealt with so mechanically. They are human beings, with personalities, with lives to be lived, with potentialities of love and sacrifice, with rights to a life that is not maimed and crushed and blighted and embittered.

We owe every possible support to every person at work amid this wreckage. Whether it be our parish at work among our own poor, or our city mission, or our Church Mission of Help among girls, or our Seaman's Church Institute among sailors, or our homes and hospitals, or clinics and agencies that find homes for the homeless, or whether it be the many forces at work in the community, the probation officer, the social worker of any description who is seeking to put on his feet the man who has stum-

bled, along with his family, who is seeking to restore to a self-respecting and useful place in society the person (or family) who has for some or other reasons lost out. As the wreckage is vast so should the efforts be great to do all that can be done for each individual in the heap.

But why the wreckage?

We may be satisfied to see iron rust and to see some remnant economically put to other use. But shall we be content to have the human wreckage continue? Shall we be satisfied with salvage? Is there nothing wrong with a way of living which produces so much human waste when we realize that behind the term waste lies misery, mental anguish, unfair burdens, disease, poverty, isolation, hopelessness? Are we to accept a system of international relations, of industrial relations, of treatment of criminals, which ever adds to the wastage?

To go among the poor, the spent and the lame of life, to refresh their hearts and heal their bodies, is a work of Christian mercy. The number of concrete opportunities for just such work is almost countless. We have a very definite obligation to do it and to do it now and to do it with all our strength.

But along with it and issuing out of it must come another effort. Christians must look for and work for as well as pray for a new earth, a new Kingdom. We must seek to abolish the things which produce the wreckage. We must hold up and practice principles of living which do not result in waste. We must learn not to waste human life but to save human life in all its fullness.

Social service among Christians consists in the application of Christian principles not only to those who suffer in our common life, but also to the common life itself, so that we may find and remove the causes of suffering. We shall never make such application till we feel ourselves members of the common life, hurt when it is hurt, confessing its sins in our confession, bearing the burden of its weaknesses and sharing with it our strength. Behind every activity for the help of human beings is a measure of social-mindedness, in front of every failure and paying the way is a lack of social-mindedness. The lack of it is apathy and ignorance, it means indifference and active prejudice.

A specific activity of service is a necessity, but if our activities are ever going to result in a better order, in something perma-



# The National Council

ment, in something that will prevent as well as cure, we must have always on our program, in little groups and in big groups, the discussion, the reading, the studying and the hearing of the principles that must underlie Christian society. Are we going to leave

the whole mass? Then we must have a vision as well as a program. Every parish, every diocese, has this field of education in the social implications of the Christian teaching. It is a work that can begin today. Its goal is the education of every parishioner.

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## Religious Education

The Rev. William E. Gardner, Executive Secretary

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### Colored Students Launch Their Own Student Council

THE colored students of the South have been holding a remarkably interesting and highly important conference at St. Augustine's School, Raleigh, N. C., February 14-17. It is the first gathering of students in the name of the National Student Council of the American Church Institute for Negroes formed last June.

Representatives of the following schools and colleges were present:

Howard University, Virginia Normal School, West Virginia Collegiate Institute, North Carolina State A. & T. College, South Carolina State College, Lincoln University, Bishop Payne Divinity School, St. Mark's School, Benedict College, Hampton Institute, St. Paul's School, Shaw University, Georgia State College, Moorehouse College, St. Augustine's School, Fort Valley Normal School, John C. Smith University, Okolona Industrial School, Wilberforce University, St. Athanasius's School, and schools and colleges at Nashville, Tenn., and Atlanta, Ga.

Some of the delegates were clergy and professors, but the majority were students. The Rev. Robert Patton, D.D., and the Rev. Paul Micou represented the American Church Institute for Negroes, and the latter represented also the National Student Council of the Episcopal Church.

If we pass over the addresses in this report, it is only that we may give the more space to the constitutional matters which engaged the attention of the delegates. The conference, while by no means lacking in inspirational features, was essentially a constitutional convention. The meeting which organized the Council last June left most such matters to this meeting.

The organization was planned to parallel the National Student Council of the Episcopal Church, the agency which works under the Department of Religious Education for all students, but which had not so far organized the students in colored schools and colleges. The recent meeting felt that it had a clear-cut field of operation in those institutions. If it were left to the other Council to organize the colored students, the sense of

responsibility would not be developed among the colored youth of the South, and the colored work would "come out at the small end of the horn" in the deliberations of the already over-worked Council made up of white students. No scheme of proportionate membership could ever give the colored students more than a small minority, if there were only one Council.

There is a further problem involved, in that the new Council plans to work in the preparatory schools as well as in the colleges, while the older Council works only in colleges. This is necessary in the present stage of negro education, and is involved in the relation of this Council to the American Church Institute for Negroes, which provides its secretary and budget.

The connection between the two Councils is provided by the Executive Secretaries of each being consulting secretaries of the other, and (it is hoped) by standing committees on "relations" in each conferring regularly with each other.

The consulting secretaries and the heads of these committees shall have the right to be present at the meetings of each organization. Under the circumstances the colored Council is glad to assign to the older Council the care of colored youths in institutions where both white and colored are students, though it naturally would determine general policies for colored students throughout the nation. Its field of operations, however, will be chiefly in the South where white and colored are taught in separate schools.

It is hoped that segregation in the student work of our Church has thus been avoided, except as a necessary executive arrangement. Both groups of students have the same name for their Councils, the same motto, the same paper, the same program (with some verbal differences only). The colored students meet in a general assembly every two years, and in regional assemblies in the intervening year. Their Council numbers fourteen members, is composed of three school students, five college students, one school teacher, one college professor, one school chaplain, one clergyman

# The National Council

in a college community, one negro bishop, and one representative of the American Church Institute for Negroes. The Institute also appoints the Executive Secretary and furnishes the budget.

The following comments will show the impression left by the Conference:

From a student in Lincoln University:

There is no doubt in my mind that the meeting was the most enjoyable of all the meetings that I have ever attended. I look back upon the Convention as a well from which all the country may be watered in order that an abundant harvest may be reaped not only by the students of my own race, but also by the whole race.

From a boy in St. Mark's School, Birmingham, Alabama:

This organization in the Church is a friend and a gift of God, because it unites hearts and brings into closer rela-

tionship the children of the Church, and brings to them that intangible something that most of them in the various schools, colleges and universities have been longing for.

From a student in Fisk University, Nashville, Tennessee:

I have had the pleasure and privilege of attending Conferences before, but never before in all my life have I enjoyed a Conference as I did the one which was held at St. Augustine's School, Raleigh, N. C., during last week. I enjoyed the Conference for several reasons, but I find that I can boil all of my reasons down to just one, which is as follows:—I have during my school life here at Fisk often longed for such an organization as The National Student Council of The American Church Institute for Negroes, and, too, I feel quite sure that this organization is going to be a great help to our race.

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## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

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### How the Flying Squadron Worked in South Dakota

By E. B. Woodruff

Chairman the Field Department of South Dakota

*(The South Dakota Program was printed in the October, 1923, issue of THE SPIRIT OF MISSIONS.)*

THE South Dakota Program for the Nation Wide Campaign was a complete schedule of what to do, how to do it and when it should be done. On paper it was an alluring method for uniting a diocese in advancing the entire Program of the Church. Did it answer the promise it seemed to offer as a definite means to a real accomplishment? To us in South Dakota the retrospect seems as satisfactory as the prospect.

The clergy came together for conference in October. Almost every man on the clergy list was there. Before the day was over every man was thoroughly sold on the Nation Wide Campaign and our South Dakota Method. When the machinery was set up not a man in the District was a shirker.

During the third week in October the flying squadrons visited practically every parish and mission in the white field. They sold the Program of the Church to the parishes, set up a parochial organization and gave Nation Wide Campaign information. It was a District joy ride. One man wrote: "I rather hesitate to write my experience as a 'flying squadron'. I had a lovely time,

stayed up most of the night everywhere I went. I hope that those who were forced to stay awake enjoyed it as much as I did."

One of the "fliers" heard from one of his points that they did not wish a visit, for nothing could be done. He got an auto, rode a long distance to this town and discovered that the women were holding a guild meeting ten miles out in the country. Out he went, surprised the ladies who welcomed him heartily and produced a real feast. "Why don't you wish the visit of the flying squadron?" The reason proved to be due to discouragement. He heartened them and they decided to get up a dinner. When the day for the official visit came that mission turned out in force, ate a good dinner and talked over the Program of the Church with enthusiasm.

At another place without a rector and laboring under many discouragements, before the meeting the guild gave a hundred dollars and the men gave \$350 which wiped out a debt in current expenses. They went into the meeting, sang the Doxology and were enthusiastic for the Campaign.



# The National Council

One of the squadron leaders writes: "Our people are longing and ready for a spiritual message. The District has now a great opportunity. I look for a great advance." After a meeting in a parish where it seemed impossible to stir up interest in the Church's larger work, one of the hardheads came up after the final talk and said: "I have always been opposed to this thing, but from now on I'll pay my share."

During all the Sundays in November every clergyman preached the Nation Wide Campaign until the Sunday of the every member canvass.

Did it pay? Did the scheme work? The results for 1923 are written in the final report on January 1st, 1924. The results for 1924 are measured for the present in the advance in pledges over 1923.

In 1922 South Dakota paid 57% of its quota. In 1923 it paid 80%. This increase followed the stirring from the flying squadron. The wonder of it is that it came in a state dependent entirely upon its agriculture and cattle raising during a year of low agricultural prices, of great loss in the cattle

business, of general unsettled business conditions, all of which have culminated in the failure of about a hundred banks during January, 1924.

In 1922 six missions and no parishes paid their quotas in full. In 1923, twenty-five missions and one parish paid. The Cathedral parish, which carries the largest single quota of the District, \$1200 more than any other post, paid in full for the first time, which meant a thousand dollars more than it had ever given. While no other parish met its quotas, yet the gain in payments shows that there is a noticeable uptrend in the spirit of the parishes and it gives fine promise for the future.

Two posts during January have paid their entire quota for 1924.

Of the fifty-eight parishes and missions in the white field, at this writing, forty-four have reported pledges for 1924 up to within a thousand dollars of the District quota. From the fourteen remaining places, including the second largest parish in the District, which was without a rector during the Campaign, we can expect the remainder.

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

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Deaconess Edith Hart (Province 3).

The Rev. F. G. Deis and Mrs. Deis (Province 5).

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Rev. R. W. Andrews (Province 8).

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# Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

## February Officers' Conference

THE February Officers' Conference was held in the Church Missions House on February 15, 1924. Since Bishop Gailor and Dr. Wood had just returned from the Orient the Holy Communion usually celebrated in connection with the conference was made a special service of thanksgiving for their safe return, and at this service both Dr. Wood and Bishop Gailor made addresses.

Dr. Wood spoke of the deep sense of privilege he felt in going to the Orient as a representative of the American Church, and of the destruction which had been caused by the earthquake, and the terrible strain of the months following the catastrophe on our missionaries who are there trying to help where they can and to continue their work in the midst of great difficulties.

Bishop Gailor told of some of his impressions on this, his first visit to Japan; of the crowded population and the energetic, hard-working people with their extraordinary courtesy. He spoke, too, of the wonderful spirit of our missionaries, their cheerfulness, and consecration and enthusiasm, and of the Japanese clergy full of an inspiring zeal and faith.

After the service Miss Tillotson called the meeting to order in the board room. Delegates from Kentucky, Long Island, Maryland, Newark, New York, Ohio, Pennsylvania and Pittsburgh responded to the roll call.

Miss Tillotson introduced Mr. Mitchell, executive secretary of the Field Department, who spoke of ways in which the Woman's Auxiliary had helped the educational plans of the Field Department in the past and could help in the future. He thanked the Woman's Auxiliary for providing leaders for institutes in the fall of 1923, and suggested that they could continue to help by pressing the formation of Parish Councils and the Parish Group Organization and by providing group leaders.

Miss Tillotson then introduced Dr. Sturgeis who spoke on the subject for study next year, *China*. He said that China should be studied because China today is the greatest potential force in the world. It has a civilization so ancient that families can go back twenty-five hundred years in their records. Three hundred years is nothing but a temporary phase in the history of that great nation. In China today the new thought movement is increasing and the whole economic and political life is changing. China is facing these new conditions, brought about by contact with the civilization of the West, with no background of Christian thought. Everyone should know about the great potential forces of the world today. Everyone should study China.

After noonday prayers, Miss Tillotson conducted a discussion for the educational leaders who were present. The possibilities offered by summer conferences for the furtherance of educational plans and the development of leaders was the chief subject of discussion.

## The April Conference

THE April Conference will be held at the Church Missions House on the tenth. As the third Thursday falls in Holy Week, the second Thursday has been chosen as the date on which this last conference in this series will be held. As was the case last year this final conference will again take the form of a Quiet Hour, and we are glad to be able to announce that Bishop Lloyd has once more kindly consented to conduct the service.

The Holy Communion will be celebrated at ten o'clock in the chapel, followed by the service of meditation, which will close with noonday prayers.

The officers' conferences will be resumed in the autumn, beginning in October.

## Miss Lindley's Itinerary

Leave Hankow March 20th.

Arrive Anking March 21st; address: care of St. James' Hospital, Anking, China.

Leave Anking April 3rd.

Arrive Shanghai April 4th; address: care of Mr. P. M. Walker, 20 Minhhong Road, Shanghai, China.

Leave Shanghai April 25th.

Arrive Peking (about) April 25th-28th;

address: Hotel de Peking.

Leave Peking May 2nd.

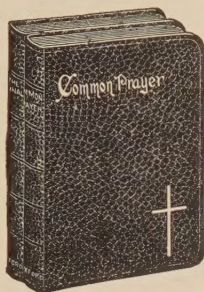
Arrive Japan May 2nd-5th.

Stay Kyoto May 5th-20th; address: care of Bishop's Office, Karasumaru-dori, Shimotachi-Uri, Kyoto, Japan.

Stay Tokyo May 21st-June 15th; address: care of Bishop McKim, Ikebukuro, Tokyo, Japan.



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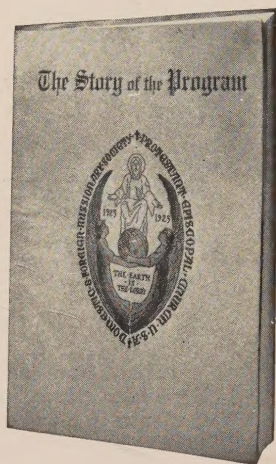
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